

Handwritten: THE *History*
ECCLESIASTICALL
HISTORY
OF
THEODORET
BISHOP OF CYRVS.

Deuided into fiue Bookes.

Written in Greeke aboue twelue hundred yeares agoe:

A N D

Now translated into our English tongue, for the
benefite of our Nation.

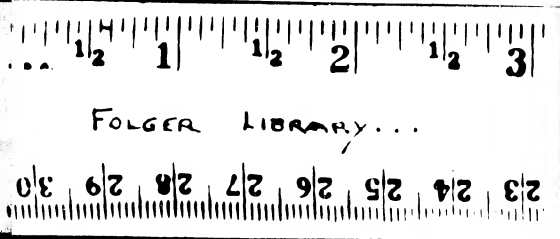


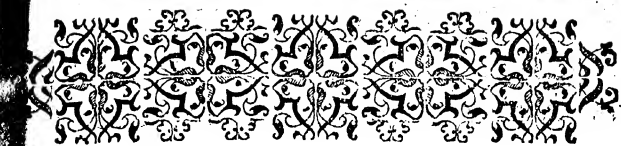
Deut. 4. & 32.

Inquire of ancient tymes before you: remember the old dayes of
your Forefathers: consider of euey age as they haue passed:
aske your Father, & he will tell you: demaund of your An-
cestours, and they will declare vnto you.

Imprinted with Licence, Anno M, DC. XII.

Handwritten: 1612
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TO THE
P R V D E N T
A N D
I V D I C I O V S
P R O T E S T A N T S
Of Great Brittain.

MOST VVORTHY
A N D . D E A R E
C O V N T R E Y M E N ,

H A V I N G receaued from a
friend of mine this History of ancient
T H E O D O R E T faithfully trans-
lated some yeares since into our lan-
guage, by a man of great vertue and
learning, and hauing read it my selfe

THE EPISTLE

vvith no small delight, and (as I hope) vvith much profit of my soule for the variety and certainty of the matter, and the cleare expressing of the fayth, practice, sufferings, & progresse of that Church, vvich both his Maiesty our Soueraygne, and many other excellent and famous Protestant Wryters do acknowvledge to haue bene the true CATHOLIKE and APOSTOLIKE Church; I conceaued a great desire that it might be printed, & so presented to your publike viewv.

AND in this desire I contynued for some years, hoping that some other, vvwhose insight and zeale about such matters I knewv to be more thē I could chalenge to my selfe, vvould cause it to be published and imparted vnto you. But vnderstāding at last that the Translatour himselfe vvvas dead, and not perceiuing in others any intent of procuring this Edition, I resolued, though
it

DEDICATORY.

it should be more to my cost then my present estate might vvell beare, to imploy my selfe to do you this seruice and pleasure, hoping that it vvill be no lesse gratefull then I assure my selfe it vvill be profitable, if you please to peruse & consider the matters therin related, vvith an indifferent and not preiudicate eye.

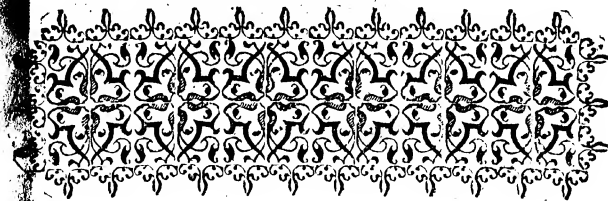
I shall not need to enlarge my selfe to set dovvne the reasons that may moue you to bestovv some little payns in reading this short History: the Translatour himselfe hath abundantly performed it, in his Epistle to the Reader. And therefore entreating you to take in good part this demonstration of my vvell vvishing mind: I leaue you to the mercifull protection of our Blessed SAVIOUR, vvhom I humbly beseech to blesse vs vvith such aboūdance of his diuine grace, that in perfect vni-ty of faith, and true concord of minds,

THE EPISTLE.
vve may all passe through this mortall life to euerlasting blisse.

FROM my Lodging this last of
APRIL. 1612.

Your most assured, and affectionate friend,

G. E.



THE
P R E F A C E
OF THE
T R A N S L A T O V R,
to the Iudicious and Indifferent Reader.



HERAS this is the principall and almost the only Controuersy betweene the old and new Christians of this present age, whether of them are of right to be called Catholikes, that is to say, whether of them do hould, and professe the Ancient, Catholike, and Apostolike faith, so much commended by all Christian Wryters, and authorized by the Apostles Creed it selfe: This (I say) being the ground of all, and as it were the very fountaine, out of which all other questions are derined; it seemed necessary vnto me, for the benefit of those that vnderstand not the Latin tongue, and yet for zeale of truth are studious of antiquity, to deliuer them in their owne language some notable ancient History, wherein they may cleerly see the practice of
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The Preface

the Primitiue Church, and purer tymes of Christianity. Which if they shall find to be one, and the same with that, which we Catholikes hold at this present day, and quite contrary to the reformed faith of the Protestants; then, I trust, it will plainly appeare on which of these sides the truth standeth: And that the Catholikes haue great reason, to aduventure both Lands and Life in defence of so vndoubted and so ancient a faith, the which is common to them with the Apostles and Apostolicall men; and which hath bene professed in all the Christian world, and deliuered vnto them from hand to hand, and wherof finally they stand in possession to this present tyme, and will euer make their clayme vnto it, notwithstanding the inuasions and forcible entries of all other Pretenders, old and new whatsoeuer.

I do not deny, but that this questiō of the true Church might be sufficiently discussed & solued by the consent of ancient Fathers, and Generall Councells, which hath bene done already by the learned Catholikes of our age, with great commendation: Yet this order of proceeding, as it is sufficient to satisfy the learned; so in the iudgment of the vnlearned, and such as are little acquainted with matters of Diuinity, it is subiect to many exceptions, and great suspicion of fraud, both for that the Scriptures may easily be wrested to a contrary sense, and our learned Adversaries can by smooth eloquence, and subtill disputation cast a colour of truth on a bad cause. But in an History so * ancient as this is, and penned so long before these Disputers in Religion began, there can be no suspicion of partiality or fraud, to one side or other, because these questions were then vnknewne. nor any colourable exception or cauill at all can iustly be taken, because the things were done in that age, which the more learned & iudicious sort of our Adversaries do allow for sound and pure; & which being

to the Reader.

being neerer to the tymes of the Apostles, might better know what they held and taught, then we can now.

The on'y shift & exception that any Adversary can find against this History, is to put on a bould face, and by giuing denyall to all antiquity (for all other ancient Wryters doe giue as cleere testimonies to the Roman Religion as this of Theodoret) to accuse the ancient Fathers of falshood and corruption, as though the whole world had conspired together against the Protestants so long agoe. And to say the truth, it is hard to find any Booke, Commentary, or History of the primitiue Church, which giueth not as cleere testimony of the faith of Catholiks as this doth. But yet I haue made choyce of this, amongst diuers others, both for the authority of the Wryter, who was an excellent learned Father, and Bishop of eight hundred Churches (as Wryteth Sixtus Senensis) and also for the matter or argument which he handleth, being an History of the Church, very agreeable in my opinion to the state of this present time: wherein besides many pleasant discourses of secular affaires, and alterations of the Empire, he treateth specially of such principall Bishops as gouerned the more famous Churches of Christendome: of the Persecution also rayfed by Heretikes and other Tyrants; of the constancy and resolution of Catholikes; what Heretiks impugned the Church; and what Martyrs shed their blood to defend it; what Confessors eyther by written Bookes, or by myracles did confirme it; what famous Monkes and Fremites then flourished either in Townes or Deserts. He also reporteth with what liberty of speech the Saints of those times rebuked the Tyranny of Princes & Potentates, whensoever they intruded themselves into causes Ecclesiasticall. Thus much concerning the manners and godly zeale of the Primitiue Christians.

Sixt. Senensis in Biblioth.

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It was written more the 1600 years ago.

The Translatour

But as touching faith and religion, which is most to our purpose, this Author, as occasion serveth, giveth such cleere and euident testimony to the faith of Catholikes in euery Booke, and almost in euery Chapter of this History, that if he now liued, there is no doubt but that the whole Schoole of our Protestant Adversaries would censure him for a very superstitious Papist. Therefore (as I said) this History is sufficient to proue, that such Christians as now communicate with the Church of Rome, do hold the ancient Catholike faith of the Primitiue Church, and therefore are Catholikes: and consequently it proueth, that they who haue forsaken the obedience of the Roman Church, do professe a Religion quite contrary to the ancient Catholike faith, wherof they haue no ground nor warrant in all Antiquity, & therefore are Heretiks.

As for example, let vs compare the Church of Christ, as it is here described by Theodoret, with the Church of the Protestants in England, and we shall find, that it hath no affinity with this at all: and that, if the one be true, the other must needs be false. Again, compare it with the Church of the Catholikes, eyther in England, or beyond the seas, and you shall find such wonderfull consent and agreement betwene them, that the Primitiue Christians may worthily challenge vs for their fellowes in faith, and members of the same body with them. Their faith & ours is one, sauing that which to them was new, to vs is old: as it is one & the same body, that was once a child, and now is a man. For our faith doth follow the course of our bodies, as Vincentius writeth.

The Church described in this History, had one supreme Pastour vnder Christ, whose sentence in matters of faith was to be expected before all the rest. Lib. 2. cap. 22. who according to the Canons of the Church ought to decide the causes of other Bishops, lib. 2. cap. 4. lib. 5. cap. 23. who for his

Vincent.
Lynn. cōt.
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to the Reader.

soueraigne authority is called Papa, that is Father, and calleth other Bishops his Sonnes, lib. 5. cap. 10. & extendeth his iurisdiction into forrayne Countreys, l. 5. c. 10. This Church also had other Bishops equall to him in power but not in authority; such as were first Priests, and afterwards Bishops, and could not be Bishops before they were Priests, lib. 2. cap. 8. lib. 4. cap. 15. & lib. 5. cap. 27. such as were ordained by laying on of hands, & not by any temporall Prince, but by three other Bishops at the least, lib. 5. cap. 23. lib. 4. cap. 14. & 21. who also excommunicated & absolved Temporall Princes, lib. 5. cap. 17. and to whose hands the Emperour himselfe and his Officers bowed their heades, and fell downe at their feet, lib. 4. cap. 5. & lib. 5. cap. 33. & cap. 19. which Bishops (as also the rest of the Clergy) led a single life, as may be gathered, l. 2. cap. 24. & l. 4. c. 12.

Besides these, we find often mention made of Priests, almost in euery Chapter: & not of Priests as the word is taken vnproperly, & in a large sense, according as Saint Peter calleth all Christians Priests; but properly of such Priests as offer Sacrifice, called in latyn Sacerdotes: yea, and of such as are called truly Priests: this is commonly to be found in all the History, but specially lib. 1. cap. 24. lib. 2. cap. 22. & lib. 5. cap. 28. And as concerning Deacons (who are next in degree to Priests) with Lectors, and other Orders of the Clergy, there is so often mention made of them, that it were superfluous to note the places. Thus much touching the Gouernours & Officers in the Church, which continue still among Catholikes to this present day.

And if we leaue the Townes and Citties, and come to the Deserts & Religious houses, there we shall find Abbots with their Monkes, Prioreesses with their Nunns, lib. 4. c. 19. l. 3. c. 17. And as for Ermites & Anchorites, the later

The Translator

end of this History hath in a manner nothing els but the prayles of them. To what Church and Society these do appertaine, I remit me to euery mans iudgment. Lastly let vs come to the materiall Churches, and examine what Religion was practised in them before the tyme that this History was written, which was about 12. hundred yeares agoe, and it will plainly appeare to be ours, and not the Protestants.

First, we read of faire & goodly Churches guilded with gould, lib. 1. cap. 17. dedicated to the seruice of God, consecrated and hallowed by Bishops, lib. 1. cap. 31. lib. 3. cap. 2. lib. 5. cap. 17. and Altars in them glittering with ornaments wrought with gould and precious stones, lib. 1. cap. 31. lib. 4. cap. 17. & cap. 29. lib. 5. cap. 21. And because as Saint Hierome saith, *Ecclesia non est, quæ non habet Sacerdotes*, That is no Church which hath no Priests; we find that Priests (Sacerdotes) were required to serue in these Churches, for no other purpose (no doubt) but for saying of Masse on those Altars, and ministring the Sacraments: see lib. 1. cap. 24. lib. 3. cap. 4. In these Churches also we find that there were Reliques of Saints, and Myracles done by them; there were holy Vestments for the Clergy, Chalices, & other Vessels of gould and siluer. There was holy water, and myracles done thereby. There were wax Candles, prayers made for the dead, and to the Saints departed. There were fasting dayes, as Lent, and Ember dayes: Feastes, as Christmas, Easter, other feasts of Martyrs, and what not? For prooffe wherof, I refer the Reader to the Worke it self, where he shall find mention made of these matters, almost in euery Chapter.

By this the Reader may see the vanity of Maister Iewel's Challenge, who in the beginning of *Queene Elizabeths Raigne*, proudly vaunted against all Catholikes, yea all men alyue, that if they could proue, by any one cleere sen-

tence

to the Reader.

ence out of all the Fathers, the Roman Religion to be practised within the first five hundred yeares after Christ, that when he would yield and subscribe vnto it. By this, I say, the Reader may easily descry his vaine challenge, & thereby iudge with himselfe what credit is to be giuen to such new Doctores, when they brag of Antiquity.

Finally it is heere to be noted, that the faith commended in this History, was not the faith of any one particuler Country, but of the whole Catholike Church of Christ. It was belieued and practised at Rome & Millaine in Italy, at Constantinople in Thracia, at Hierusalem & Antioch in Palestine & Syria, at Alexandria in Egypt, and in all other Prouinces belonging to these Patriarchall Seas, wherof if any man seeme to doubt, by this and other Histories, it shalbe most plainly proued.

To this do answer some Protestants of these dayes, being perhaps of no lesse pride then M. Iewell, & his copanions, but yet of much more truth & ciuility. That very true it is, and it cannot be denyed, but that those articles of Papistry before mentioned, were belieued & taught in all the world, euen in the primitive Church it self; marry they say, that from the beginning it was not so. For when as our Saviour & his Apostles had plaited the faith of the Protestants in all the world, then (say they) arose the mystery of iniquity, by the operation of Satan, and sowed tares in the field of Christ, that is, the false doctrine of Papistry before mentioned, among the pure doctrine of the Gospell, by which the true faith was corrupted, and the Church of Christ utterly destroyed. These be the points that Heresy is put vnto.

To which I reply, that this ought not to be admitted for an answer, because it is but their owne surmise, and standeth vpon the credit of their bare words, without any autho-

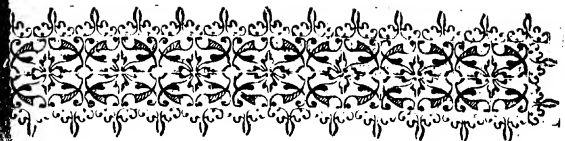
To the Reader.

erty in the world to confirme it. Next it destroyeth the Godhead and providence of Christ, who promised that his Church should continue for ever; and that the gates of Hell should neuer preuaile against it. Thirdly it openeth a gate to all Heresies that euer were, or hereafter shall arise, and giueth them liberty to accuse the whole world of falshood, upon pretence of their owne Antiquity, and that their Truth was long since ouerborne, and suppressed by error.

And lastly to confirme this, there wanted not old Heretikes that made the same Plea aboue 1300. yeares agoe, Eusebius cyteth their words as followeth. They say (quoth Eusebius) that our Forefathers, yea and the Apostles themselves, not only receaued of our Lord, that which they now affirme, but also that they taught it to others, and that the true Preaching continued pure and sound till the time of Victor the 13. Bishop of Rome after Peter: but it was vtterly accursed by Zepherinus his Successor. So sayd those old Heretikes then: and t'be very same say the Protestants now adayes, some of them imputing the corruption of the faith to Bonifacius, some to S. Gregory, some to Innocentius, and some to others. All which notwithstanding, I trust it will appeare by this History, that the Truth is on the Catholikes side, who (as it cannot be denyed) doe agree in vniety of faith with the Primitiue Church of Christ.

Euseb. lib.
5. hist. c.
27.

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TABLE OF THE CHAPTERS conteyned in this ensuing History.

IN THE FIRST BOOKE.

How peace was restored to the Church by Constantine the Emperour.	Chap. 1. pag. 3.	1.
How, and when the Arian Heresie first began.	Chap. 2. pag. 5.	2.
A recitall of the principall Bishops of that tyme.	Chap. 3. pag. 7.	3.
The Epistle of Alexander Bishop of Alexandria, vnto Alexander Bishop of Constantinople.	Chap. 4. pag. 8.	4.
The Epistle of Arius vnto Eusebius Bishop of Nicomedia.	Chap. 5. pag. 28.	5.
The Epistle of Eusebius Bishop of Nicomedia, vnto Paulinus Bishop of Tyre.	Chap. 6. pag. 30.	6.
Of such things as were done in the famous Councell of Nic.	Chap. 7. pag. 34.	7.
A rebuke giuen to the fauourers of Arius, out of the writings of Eustathius & Athanasius.	Chap. 8. pag. 38.	8.
The Epistle of the Nicene Councell, to the Church of Alexandria, concerning Meletius of Egypt, of whom descended the		9.

Theodoret

THE TABLE

	the Schismatikes called <i>Meletians</i> .	Chap. 9. pag. 44.
10.	The Epistle of <i>Constantine</i> , to the Bishops that were absent, touching such things as were decreed in the Council.	Chap. 10. pag. 49.
11.	Of the prouision of victualls bestowed vpon the Clergy by <i>Constantine</i> : and of his other vertues.	Chap. 11. pag. 53.
12.	The Epistle of <i>Eusebius</i> Bishop of <i>Cæsarea</i> in <i>Palestine</i> , which he sent from <i>Nice</i> , to the people of his owne Diocesse, at the very time when the famous Council was holden, touching the <i>Nicene Creed</i> .	Chap. 12. pag. 56.
13.	A rebuke giuen vnto the slanderous reports of the <i>Arians</i> , taken out of the bookes of <i>Eusebius</i> Bishop of <i>Cæsarea</i> .	Chap. 13. pag. 62.
	Of the miserable death of <i>Arius</i> .	Chap. 14. pag. 64.
14.	The Epistle of the Emperour <i>Constantine</i> , concerning the buylding of Churches.	Chap. 15. pag. 68.
15.	Another of <i>Constantine</i> the Emperours Epistles, about the preparing of holy Bookes.	Chap. 16. pag. 69.
16.	Another Epistle of <i>Constantine</i> , vnto <i>Macarius</i> Bishop of <i>Ierusalem</i> , concerning the building of the Temple of God.	Chap. 17. pag. 72.
17.	Of <i>Helena</i> the Mother of <i>Constantine</i> the Emperour: and of her endeaours about the buylding of the holy Temple.	Chap. 18. pag. 74.
18.	How <i>Eusebius</i> of <i>Nicomedia</i> was translated to the Sea of <i>Constantinople</i> vniustly, and against the Law of the Church.	Chap. 19. pag. 77.
19.	The Epistle of <i>Constantine</i> the Emperour, vnto the people of <i>Nicomedia</i> , against <i>Eusebius</i> and <i>Theogius</i> .	Chap. 20. pag. 78.
20.	Of the cunning subtilty deuised by <i>Eusebius</i> and his companions, against the holy <i>Eustathius</i> Bishop of <i>Antioch</i> .	Chap. 21. pag. 81.
21.	Of the Hereticall Bishops that sate at <i>Antioch</i> , after the banishment of <i>Eustathius</i> .	Chap. 22. pag. 84.
22.	Of the Conuersion of the <i>Indians</i> to the faith of Christ.	Chap. 23. pag. 85.
23.	By	

OF CHAPTERS.

	By what meanes the <i>Iberians</i> came to the faith.	Chap. 24. pag. 88.
	The Epistle of the Emperour <i>Constantine</i> to <i>Sapores</i> King of <i>Persia</i> , touching the prouidence of God in procuring the safety of his people.	Chap. 25. pag. 91.
	Of the conspiracy contriued by the <i>Arians</i> against Saint <i>Athanasius</i> .	Chap. 26. pag. 95.
	A peece of an Epistle of <i>Constantine</i> the Emperour to the people of <i>Alexandria</i> .	Chap. 27. pag. 97.
	Another treachery intended against <i>Athanasius</i> by the <i>Arians</i> .	Chap. 28. pag. 98.
	The Epistle of <i>Constantine</i> the Emperour, to the Council of <i>Tyre</i> .	Chap. 29. pag. 100.
	Of the Council holden at <i>Tyre</i> .	Chap. 30. pag. 102.
	Of the dedication of the Church at <i>Ierusalem</i> : and the banishment of <i>Athanasius</i> .	Chap. 31. pag. 106.
	Of the Emperour <i>Constantine</i> his last will and Testament.	Chap. 32. pag. 107.
	An excuse or defence of the foresaid Emperour.	Chap. 33. pag. 108.
	Of the death of the holy Emperour <i>Constantine</i> .	Chap. 34. pag. 109.

IN THE SECOND BOOKE.

	Of Saint <i>Athanasius</i> his returne out of banishment.	Chap. 1. pag. 111.
	The Epistle of <i>Constantine</i> the Sōne of <i>Constantine</i> the Great, to the people of <i>Alexandria</i> .	Chap. 2. pag. 112.
	By what meanes the Emperour <i>Constantinus</i> was seduced from the true faith.	Chap. 3. pag. 114.
	How <i>Athanasius</i> was banished the second time: and <i>Gregory</i> ordained in his roome, & how he dyed.	Chap. 4. pag. 116.
	Of <i>Paulus</i> Bishop of <i>Constantinople</i> .	Chap. 5. pag. 117.
	Of <i>Macedonius</i> , and the heresie which he brought into the Church.	Chap. 6. pag. 119.
	Of the Council of <i>Sardica</i> .	Chap. 7. pag. 121.

The

THE TABLE

8. The Letter of the Synod, written by the Bishops assembled at *Sardica*, to all other Bishops throughout the world. Chap. 8. pag. 120.
9. Of *Euphrates* and *Vincentius* Bishops: and of the treachery intended against them. Chap. 9. pag. 137.
10. How *Stephen* was deposed of his Bishopricke. Chap. 10. pag. 140.
11. The Epistle of *Constantius* to *Athanasius*. Chap. 11. pag. 141.
12. Of *Saint Athanasius* his second returne from banishment. Chap. 12. pag. 142.
13. Of the third banishment and flight of *Athanasius*. Chap. 13. pag. 143.
14. Of *George* Bishop, and the horrible outrages done by him at *Alexandria*. Chap. 14. pag. 145.
15. Of the Coucell of *Millaine*. Chap. 15. pag. 149.
16. A Dialogue betwene *Liberius* Bishop of *Rome*, and *Constantinus* the Emperour. Chap. 16. pag. 153.
17. Of the banishment and returne of *Liberius* Pope. Chap. 17. pag. 158.
18. Of the Coucell held at *Ariminum*. Chap. 18. pag. 160.
19. The Epistle of the Councell of *Ariminum*, to the Emperour *Constantius*. Chap. 19. pag. 161.
20. Another Epistle of the Councell of *Ariminum*, to *Constantinus* the Emperour. Chap. 20. pag. 166.
21. Of the Coucell holden at *Nice*, a Citty of *Thracia*: and of the wicked Creed set forth in the same. Chap. 21. pag. 167.
22. A Commentary or Record of the Councells Acts, written by Pope *Damasus*, and the Bishops of the West, to the Bishops of *Ilyria*, concerning the Councell of *Ariminum*. Chap. 22. pag. 170.
23. The Epistle of *Athanasius* Bishop of *Alexandria*, touching the former Councell. Chap. 23. pag. 173.
24. Of the subtilty of *Leonius* Bishop of *Antioch*: and how he was boldly checked by *Flavianus* & *Diodorus*. Chap. 24. pag. 176.
25. Of the new troubles rayled by *Eudoxius* of *Germanicia*: and of the quarrell betwene *Basil* Bishop of *Ancyra*, and *Eustathius* of *Sebasta*. Chap. 25. pag. 179.
26. Of the second Councell called together at *Nice*. Chap.

OF CHAPTERS.

- Chap. 26. pag. 180.
Of the Councell holden at *Selencia* a Citty in *Thracia*: & what happened to the Catholike Bishops at *Constantinople*. 27.
- Chap. 27. pag. 181.
The copie of an Epistle written by the sayd Councell to *George* Bishop of *Alexandria* against *Aetius* the Deacon for his wicked blasphemys. 28.
- Chap. 28. pag. 183.
The cause of dissention and disagreement betwene the *Eunomians* and the *Arians*. 29.
- Chap. 29. pag. 190.
Of the siege of the Citty of *Nisibis*: And of the Apostolical life of *Iames* Bishop of that place. 30.
- Chap. 30. pag. 193.
Of the Councell of *Antioch*: and the Decrees there made against *Meletius*. 31.
- Chap. 31. pag. 196.
Of *Eusebius* Bishop of *Samosata*: And of the death of *Constantinus* the Emperour. 32.
- Chap. 32. pag. 200.

IN THE THIRD BOOKE.

- OF the Raigne of *Iulian* the Emperour, Chap. 1. p. 203. 1.
How *Iulian* from a child was trayned vp in the service of God, and afterwards fell into open wickednes. 2.
- Chap. 2. pag. 204.
How he first dissembled his wickednes, and afterwards disclosed it openly. 3.
- Chap. 3. pag. ibid.
Of the returne of the Bishops from banishment. 4.
- Chap. 4. pag. 207.
How *Paulinus* was ordayned B. of *Antioch*. C. 5. p. 208. 5.
- Of the horrible outrages which the Gentiles practised against the Christians, by the authority of *Iulian*. 6.
- Chap. 6. pag. 209.
What lawes *Iulian* made against Christians. C. 7. p. 213. 7.
- C. 8. p. 214.
Of the banishment & flight of *S. Athanasius*. 8.
- Chap. 9. pag. 215.
Of the Oracle of *Apollo* in *Daphne*, and of *Saint Babylas*. 9.
- Chap. 10. pag. 216.
Of *Theodorus* the Confessour. 10.
- Chap. 11. pag. 218.
How the holy Vessels of the Church were seyled vpon and confiscate. 11.

THE TABLE

12. Of the fore punishment layd vpon *Iulian* the Emperours Vncle, and other of his lewd companions, for their wickednes. Chap. 12. pag. 219.
13. The story of a Heathen Priest, and his Sonne, and how they both became Christians. Chap. 13. pag. 221.
14. Of *Iuuentius* & *Maximianus* Romans. Chap. 14. pag. 223.
15. Of *Valentinian* who was afterwarde created Emperour. Chap. 15. pag. 225.
16. Of diuers other Confessours. Chap. 16. pag. 227.
17. Of *Artemius* the Captaine, and *Publia* the Deaconesse, and of her audacity in speaking. And how the Iewes attempted to build the Temple, and the plague sent among them from heauen. Chap. 17. pag. 229.
18. Of *Iulian* his voyage against the *Persians*: and of the free speech vsed by a Noble Cittizen of *Beræa*: and the Prophecy of a Schoolemaster. Chap. 18. pag. 233.
19. Of the Prophecy of *S. Iulian* the Monke. C. 19. p. 236.
20. How *Iulian* the Emp. was slayne in *Persia*. C. 20. p. 237.
21. Of his Magicall practises which were discovered at *Caras* after his death. Chap. 21. pag. 239.
22. Of the heads found in the Pallace of *Antioch*. And of the publike reuels and dauncing there. Chap. 22. pag. 240.

IN THE FOVRTH BOOKE.

1. OF the Raigne of *Iouianus* the Emperour: and of his zeale in Religion. Chap. 1. pag. 243.
 2. Of *S. Athanasius* his returne. Chap. 2. pag. 245.
 3. A Synodicall Epistle concerning the faith, written by *Athanasius* to the Emperour *Iouianus*. Chap. 3. pag. 246.
 4. Of the Pensions restored againe to the Church. And of the Emperours death. Chap. 4. pag. 251.
 5. How *Valentinian* was made Emperour: and how he tooke his brother *Valens* to be his fellow in the Empire. Chap. 5. pag. 252.
 6. How *Ambrose* was ordayned Bishop of *Millaine*. Chap. 6. pag. 254.
- An

OF CHAPTERS.

- An Epistle of the Emperours *Valentinian* & *Valens*, about the word *Consubstantiall*, which was sent to the Diocesse of *Asia*. Chap. 7. pag. 256.
- The Letters of the Councell of *Illyria*, concerning the faith. Chap. 8. pag. 260.
- Of the Heresie of the *Audians*. Chap. 9. pag. 262.
- Of the Heresie of the *Messalians*. Chap. 10. pag. 264.
- How the Emperour *Valens* fell into Heresie. Chap. 11. [pag. 267.
- How *Valens* sent into banishment such Bishops, as most excelled in vertue. Chap. 12. pag. 268.
- Of *Eusebius* Bishop of *Samosata*. Chap. 13. pag. 269.
- Of the most godly zeale of the *Samosatensjes*. And of *Ami-ochus* the Priest, & *Euoelius* the Deacon. Chap. 14. pag. 271.
- Of holy *Basiles* Bishop of *Edessa*: and the Clergy men banished with him. Chap. 15. pag. 274.
- Of the persecution at *Edessa*: and of *Eulogius* and *Protogenes* Priests of that City. Chap. 16. pag. 275.
- Of Saint *Basil* Bishop of *Cesarea*: and of such things as *Valens*, and his Lieutenant *Modestus* attempted against him. Chap. 17. pag. 281.
- Of the death of *S. Athanasius*. And how *Peter* succeeded in his roome. Chap. 18. pag. 285.
- How *Peter* was thrust out of his Seate: and *Lucius* the *Arian* therinto inducted. Chap. 19. pag. 286.
- A report of such things as happened at *Alexandria* by the procurement of *Lucius*, taken out of the Epistle of *Peter* Bishop of the same City. Chap. 20. pag. 289.
- Of *Mauia* Queene of the *Saracens*: And how *Moses* the Monke was ordayned Bishop. Chap. 21. pag. 302.
- Of the great cruelty vsed at *Constantinople*. Chap. 22. [pag. 304.
- How *Flavianus* & *Diodorus* gathered together at *Antioch* a great company of the right belieuers. Chap. 23. [pag. 305.
- Of *S. Aphraates* the Monke. Chap. 24. pag. 307.
- Of *S. Iulian*, & *Anthony* the Great. Chap. 25. pag. 309.
- Of such other famous Monkes, as then flourished. Chap. 26.

THE TABLE

27. Of *Didymus* of *Alexandria*, and *Ephraim* the Syrian. Chap. 26. pag. 311.
28. Of such Bishops as then flourished in *Pontus* and *Asia*. Chap. 27. pag. 312.
And of such Letters as *Valens* wrote vnto *Valentinian* the Great concerning warre. Of his answer. And of the great deuotion of the Earle *Terentius*. Chap. 28. pag. 313.
29. Of the freedome of speach vsed by *Traian* the Generall. Chap. 29. pag. 315.
30. Of *Isaac* the Monke of *Constantinople*. And of the sharp austerity vsed by *Bretanion* Bishop of *Sythia*, in rebuking of faultes. Chap. 30. pag. 316.
31. Of the Army sent by *Valens* against the *Gothes*: and how he was plagued for his wickednes. Chap. 31. pag. 317.
32. The cause why the *Gothes* fell into the error of the *Arians*. Chap. 32. pag. 318.

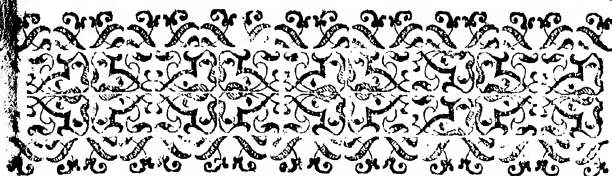
IN THE FIFTH BOOKE.

1. Of the deuotion of *Gratian* the Emperour. Chap. 1. pag. 321.
2. Of the returne of the Bishops. Chap. 2. pag. 322.
3. Of the contention of *Paulinus*, and the new doctrine of *Apollinaris*. Also of *Meletius* his great wildome and zeale towards God. Chap. 3. pag. 323.
4. Of *Eusebius* Bishop of *Samosata*: and of his death. Chap. 4. pag. 327.
5. Of *Theodosius* the Generall. Chap. 5. pag. 329.
6. Of *Theodosius* his Empire: and of the vision he had in his sleep. Chap. 6. pag. 331.
7. Of the most notorious Bishops of the *Arian* faction. Chap. 7. pag. 332.
8. Of the Councell of *Constantinople*. Chap. 8. pag. 333.
9. A Synodical record sent from the Councell of *Constantinople* to the Bishops. Chap. 9. pag. 336.
10. The Epistle of *Damasus* the Pope, to the Easterne Bishops, against the Heretikes *Apollinaris* of *Antioch*, and *Zimothy*

OF CHAPTERS.

1. *Nicthy* his Disciple. Chap. 10. pag. 343.
2. Another Synodical Record of the same *Damasus* against diuers Heresies, containing a Confession of the Catholike Faith, which Pope *Damasus* sent to *Paulinus* Bishop of *Thessalonica* a City of *Macedonia*. Chap. 11. pag. 345.
3. Of the death of *Gratian*: and Tyranny or rebellion of *Maximus*. Chap. 12. pag. 349.
4. Of *Justina* the Wife of *Valentinian*. And of the conspiracy intended against *Ambrose*. Chap. 13. pag. 351.
5. Of such things as *Maximus* the Tyrant signified to *Valentinian* the younger. Chap. 14. pag. 351.
6. Of that which *Theodosius* wrote about the same matter. Chap. 15. pag. 352.
7. Of *Amphylochi* Bishop of *Iconium*. Chap. 16. pag. 353.
8. Of the cruell Massacre done at *Thessalonica*. And of the liberty of speach vsed by *Ambrose*, in reprehending the Emperour: and of the Emperours great piety and religion. Chap. 17. pag. 355.
9. Of *Placilla* the Empress. Chap. 18. pag. 362.
10. Of a sedition rayled at *Antioch*. Chap. 19. pag. 363.
11. How the Temples of Idols were ouerthrowne in euery place. Chap. 20. pag. 366.
12. Of *Marcellus* Bishop of *Apamea*: and the Temple of *Iupiter* ouerthrowne by him. Chap. 21. pag. 368.
13. Of *Theophilus* Bishop of *Alexandria*: and of such thinges, as happened there, in the pulling downe of Idols. Chap. 22. pag. 371.
14. Of *Flavianus* Bishop of *Antioch*: and of the sedition of the Westerne parts for *Paulinus* his sake. Chap. 23. pag. 373.
15. Of the rebellion of *Eugenius*: and the victory gotten by *Theodosius* the Emperour, for the merit of his faith. Chap. 24. pag. 376.
16. Of the death of *Theodosius* the Emperour. Chap. 25. pag. 380.
17. Of *Honorius* the Emperour, and *Telemachus* the Monke. Chap. 26. pag. 381.
18. Of the great deuotion of *Arcadius* the Emperour, and how *Iohn Chrysostome* was ordayned Bishop. Chap. 27. pag.

28. Of the liberty of speech vsed by Saint Iohn Chrysostome. pag. 382.
 Chap. 28. pag. 383.
 29. Of the Temples of Idols which he ouerthrew, in the
 Countrey of Phenicia. Chap. 29. pag. ibid.
 30. Of the Church of the Gothes. Chap. 30. pag. 384.
 31. Of his prouident care for the *Scythians*. And how he cha-
 sed away the *Marcionites*. Chap. 31. pag. 385.
 32. Of *Gaynas* his request, and Iohn Chrysostomes answere.
 Chap. 32. pag. 386.
 33. Of Chrysostomes Embassage to *Gaynas*. Chap. 33. pag. 388.
 34. Of such things as came to passe touching Saint Chryso-
 stome. Chap. 34. pag. 389.
 35. Of the succession of Bishops: and of *Alexander* Bishop of
Antioch. Chap. 35. pag. 392.
 36. Of the Translation of Iohns Reliques, which happened
 after ward: and of the faith of *Theodosius* the yonger, and of
 his Sister. Chap. 36. pag. 393.
 37. Of *Theodorus* Bishop of *Antioch*. Chap. 37. pag. 397.
 38. Of the persecution rayled in *Persia*: And of the Martyrs
 that suffered there. Chap. 38. pag. 398.
 39. Of *Theodorus* Bishop of *Mopsuestia*. Chap. 39. pag. 404.



THE
 FIRST BOOKE
 OF THE
 ECCLESIASTICALL
 HISTORY OF
 THEODORET
 BISHOP OF CYRVS.

THE

The Preface of the Authour.

PAINTERS who describe old Stories
 vpon walles and painted Tables, do both
 greatly delight the behoulders eyes, and
 preserve also a lively memory of things past
 vnto posterity. But Writers who instead
 of Tables vse Bookes, and instead of co-
 lours, figures and ornaments of eloquence, do keep a farre
 A more

more excellent and assured memory, and continuance of such things, then they. Whereas in the meane while, time doth consume that which the Painters art hath shaddowed.

And for this cause I was greatly moued to commit such things to writing, as are wanting in the Ecclesiasticall History; deeming it no small offence, to suffer the glory of such famous actes to be buried in obliuion, when as the relating thereof may yield great profit vnto the Reader: especially being often and earnestly intreated by diners of my familiar friends, to take vpon me this enterprize. But when I compared the hardnes of this worke with my owne feeble forces; I confesse, that I was sore afraid to undertake so great a busines: but yet trusting in the fauour of God, the bountifull giuer of all goodnes, I will aduenture vpon greater and harder matters, then my slender talents may seeme to performe. And as Eusebius Pamphilus hath written all the most famous things done in the Church, beginning from the holy Apostles times, and continuing untill Constantine the Emperour: So I meane to beginne my History from the same time, wherein Eusebius made an end of his.

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P E A C E VV A S
R E S T O R E D
V N T O T H E C H V R C H
by Constantine the Emperour.

CHAP. I.



WHEN the wicked and impious Tyrants, *Maxentius*, *Maximinus*, & *Licinius* were extinct, then did the storme of persecution (which those furies and fiends of hell, like vnto certaine whirl-winds had rayfed in the Church of God) beginne to cease. Then was the cruell violence of the tempest allayed, and the flocke of Christ for a long season, enioyed a quiet calme. For *Constantine* a man most famous and worthy of eternall praise, was the Author of the Churches peace; as being called to the government of the Empire, not by men, but by God himselfe from heauen, as *Saint Paul* the Apostle was.

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The honour of Priesthood, and the penalty due to such as did dishonour it.

He enacted lawes wherby he straitly forbad Sacrifice to be offered vnto Idols: and gaue com mandement for the building of Churches. Moreouer such of his Presidents as addicted their minds to imbrace the Christian faith, those he preferred to be Gouvernours of Nations and Prouinces, and gaue them in speciall charge to honour the Priests, threatening death and destruction to whosoever should abuse or dishonour them. At which time, some rayfed vp againe such Churches, as had bene ouerthrowne; and some builded others anew, farre more large and beautifull then the former.

When things were settled in this estate, then were our mindes filled with ioy and pleasure, and our Aduersaries, on the contrary side, oppressed with sorrow and heauines to see the Temples of their Idols shut vp, and so many solemne feasts and assemblies to be kept in Christian Churches. But the accursed and malicious Diuell, who is the bane of mortall men, seeing the Church of God to fayle with such a prosperous gale of wind, could by no meanes endure it; but began to deuise mischieuous and crafty counsell, and to assay by all meanes possible, how to vndermine and overthrow this Church, which the Maker and Ruler of the world did gouerne in so good order. For as soone as he perceaued the error of the Pagans to be once discovered, and his manifold crafty feates to be found out, and espied; seing also that now the most part of men did no longer worship the Creature, but instead thereof gaue all praise and adoration to the Creatour: therefore he determined from thence forth, not to make open warre against

against God and our Saviour Christ, but finding out certaine men that bare the names of Christians (but in very deed such as were slaues vnto vaine glory, & gaped for promotion) he vsed them as fit instrumēt to execute his wily deuises, and therby brought diuers into that old error. And though he did not cause them to returne to the seruice of Creatures: yet handled he the matter so cunningly, that the Creator and founder of the world, was made equall vnto his Creatures, and placed in the same order that they were. In what place he first laid the foundation of this fallhood, and by what meanes he sowed the tares of his peruerse doctrine; now I meane to declare.

HOVV, AND VVHERE THE Arian Heresie first began:

CHAP. II.

ALEXANDRIA is a famous Citty, and very populous, which beareth rule and Principality, not only ouer *Egypt*, but also ouer *Thebais* & *Lybia* the Countreys adioyning vnto it. Next after *Peter* that valiant Champion, and Conquerour in the quarrell of faith, who in the raigne of the wicked Tyrants aboue mentioned, obteyned the crown of Martyrdome, *Achillas* gouerned the Church of that Citty. Vnto whom succeeded *Alexander* a most earnest and stout defender of the doctrine of Christ. In this time *Arius* a Priest of that Church, vnto whom the charge of expounding the holy Scriptures was committed, as soone as he vnderstood that *Alexander*

alexander was chosen Bishop, could no longer dissemble the enuie that boyled within him, but being incensed euery day more and more, began to picke quarrells, and laboured to find out matter of discord and contention. And although for all his prying into *Alexanders* actions & order of life, he could find nothing wherupon to ground any false crime or accusation; yet the heat of enuy would not suffer him to be in quiet. Now when the Diuell, the enemy of truth, had lighted vpon this good fellow, he determined by his deuises, to turmoyle and disquiet the Church of God; for he suggested and perswaded him to impugne openly the Apostolike doctrine of *Alexander*. And as *Alexander*, according as he had learned out of the holy Scriptures, taught the Sonne to be of equall honour with the Father, and to haue the same substance with him: So *Arius* fighting directly against the Truth, affirmed the Sonne to be a Creature, adding further that there was once a time, when the Sonne was not: and certaine other things besides, which by reading his Bookes may be more plainly vnderstood. And of these matters he would argue and dispute, not only in the Church, but also abroad at comon games and assemblies of men. He was wont also to range abroad from house to house, therby to intangle as many as he might, in the snares of his erroneous doctrine. Therefore *Alexander* the Patron & Defender of the Apostolike Verity, first endeauoured by counsaile and perswasion to reforme the mans opinion: but seeing him enraged, as a man possessed, and openly to preach his wicked doctrine, he remoued him from the office of Priesthood, therein following the

the commandment of the Gospell, *If thy right eye do scandalize thee, pull it out, and cast it from thee.*

A RECITALL OF THE
principall Bishops of that time.

CHAP. III.

AT that time *Syluester* governed the Church of Rome: he was the successour of *Miltiades*, which *Miltiades* was chosen Bishop of that Church, after the death of *Marcellinus*, who for his patient suffering in the time of persecution, deserved great renowne. When *Tyrannus* Bishop of *Antioch* was dead, and the Churches began to liue in peace, one *Vitalius* enioyed his roome, who bulded vp in the old Citty, a Church which the Tyrants had throwne downe. Vnto him succeeded *Philogenius*, who in the time of *Litinius* the Tyrant, shewed himselfe a man of singular forwardnes, in the defence of the true Religiō, & what was wanting to the finishing of that Church, he supplied. The Bishopricke of *Hierusalem* after the death of *Hermonas*, was committed to *Macarius*, who for his manifold vertues, and blessed order of life, worthily deserved the name he bare. In the same time *Alexander* a man endued with Apostolical gifts, enioyed the Bishopricke of *Constantinople*. In those dayes *Alexander* Bishop of *Alexandria* when he saw that *Arius* being enkindled through the heate of ambition, began to rage, and to assemble together all such as he had ensnared in that pestilent blasphemy of his; as also to keep their seuerall meetings & Conuenticles by them.

themselves, could forbear no longer, but sent letters to Bishops of diuers Churches, to giue them notice of *Arius* his blasphemie. That which he wrote to one of his owne name, I will heere first set downe in my History, to the end that no man may suspect me to haue forged of my owne brayne such things, as I write concerning *Arius*. For therein is plainly set forth all his malicious plots and deuises. Next vnto that, I will lay downe the Epistle of *Arius* himselfe, and some other Epistles besides, which are very necessary to this History that I haue in hand, both to confirme the truth therof, and also that such things as came to passe, may be more plainly declared.

THE EPISTLE OF ALEXANDER
Bishop of Alexandria, vnto Alexander Bishop
of Constantinople.

CHAP. IIII.

MOST Reuerend Brother, Health in our Lord. This hath euer bene the scope & purpose of vngracious men, whose minds haue bene possessed with a greedy desire of honour & gaine, to inuent some secret mischief against the most principall Churches, neuer ceasing by diuers and sundry wayes to assault the sound & sincere faith of the Church. For by the suggestion of the Diuell, who raigneth in their hearts, they first fall into a kind of madness; & so are carried headlong into all pleasures that offer themselves vnto them. And at length slyding away from all deuotion, they tread the feare of Gods iudgments vnder

der their feete. I therefore, who haue receaued no small harme by such manner of men, haue thought it necessary to signify vnto your Reuerence, to take diligent heed of such fellowes, least any vnder your Iurisdiction, either encouraged by them, or by his owne authority (for such kind of men can alwayes deeply dissemble when they meane to deceaue) or els by letters fairely interlaced with fine and cūning words, be seduced or drawne away from their plaine and sincere beliefe. For *Arius* and *Achillas* lately conspiring together, while they studied to follow the proud and ambitious mind of *Coluthus*, they left him farre behind them in that kind of lewdnes.

This *Coluthus*, although he found fault with such things as these men do: yet for all that, he seemed to haue at the least, some colourable pretence of his naughty enterprize. But these fellowes perceauing what mart *Coluthus* had made, in setting Christ to sale; they would no longer abide to be subiect to the lawes of the Church, but made to themselves dennes of theeues, wherein they keep their continuall meetings, by night and day, uttering slanderous speeches against Christ, and vs. They condemne all Apostolike and sound doctrine: they make it an occupation to warre against Christ, by their Iewish hypocrisy: they deny the Godhead of our Sauour: they preach that he was no better then other men: they cull out of the holy Scriptures such words as pertayned to the Incarnation of Christ, and his debasement for our sake, and with those they labour to establish their wicked doctrine. And such words as wherby the Eternal Godhead, and vnspeakable glory of Christ with the Father is confirmed, those they refuse and abhorre. For

they defending the wicked opinion of the Iewes and Gentiles, concerning Christ, do hunt after their owne prayes, with might and mayne; and if there be any thing wherein they may scoffe and carpe at vs, that they set out with all possible diligence. Besides this, they raise seditions against vs euery day; they stirre vp fore persecution many times; they picke quarrels against vs vpo the tales of certayne dishonest & light hufwiues, which they themselues haue craftily seduced. Sometimes they shamelesly leade their harlots ouer all the streets, and with foule reproaches defame the Christian Religion. Yea more then that, these Companions spare not to rent a sunder that sound & seamlesse coate of Christ, which the very tormentours would not deuide. Therefore, according to their bad life, and wicked endeauours, we haue now by common consent (though somewhat late, by reason that we were not fully informed of the matter) cast them out of that Church, which doth deuoutly worship Christ his Diuinity.

Now therfore they wader vp & downe, from place to place, raising slaunders against vs: they resort vnto diuers of our fellowes in faith and function, making shew, as though they craued pardon, vnder counterfaite colour of peace and vinity, but in very deed minding nothing els, but by sweet speeches and allurementes to infect some of them with their owne disease: they craue of them fauourable and friendly letters, that they may corrupt them, and then read them to such as they haue brought into error, therby to make them impenitent, and neuer to lament their fall, but to harden the in malice, as hauing Bishops (forsooth) to be fauourers of their opinion. For they will not be knowne vnto the
of

of their lewd behauour and doctrine among vs, for which we haue cast them out of the Church: but either they couer it with silence, or do smooth it vp with false reports and letters, which they craftily deuise to deceaue them.

Thus if they find any man that is simple, and easy to be taken, they soone draw him into misbeliefe, couering their pestilent doctrine with the veyle of plausible speeches and pleasant iests. Also they spare not openly to defame our holy Religion among the people; and hereby it commeth to passe, that many who haue subscribed to their letters, are notwithstanding receaued into the Church. Which fact in my opinion hath not a little stained the credit of many of our fellow Bishops, which attempted to do the same; who not only refuse herein to follow the Apostolike Canon, but also do encourage them in their Diuelish deuises against Christ himselfe. Wherefore (my louing Brethren) I haue without delay vsed all diligence to let you vnderstand of their misbeliefe, who do affirme and teach there was once a time when the Sonne of God was not: that he was made afterward, when before he had no being: and that at the time of his making, he was euen such as euery man els is: for they say, that God made all things of nothing. In which sentence they also comprehend the Sonne of God, and place him amongst all other things created, eyther reasonable or voyd of reason; consequently adding vnto this, that his Nature may be altered and changed; that he is capable of vice and vertue. Therefore when this is once laid for a ground, that he was created of nothing, it must needs follow, that the holy Scripture (which teacheth the Word of God to be euerlasting
B 2

ring, and vnchangeable, as also that the wisdom of the Father is God, all which is meant by Christ) must needs fall to the ground, and loose her authority: for so it is also in our power (as those pestilent corrupters of the Church do teach) to become the Sonnes of God in the same manner as Christ did. For it is written, *I haue begotten sonnes, and haue exalted them*: and when we object against them the rest of the sentence which followeth, *and they haue despised me*, which plainly disagree with the Nature of our Saviour, that cannot be changed; then they cast off all reuerence and feare of God, saying, that when as God euer before the beginning of the world did know that Christ would not despise him, therefore he chose him amongst all others: for by Nature say they, he had no prerogative about other sonnes (for they teach that there is none by nature the Sonne of God, or that hath any vnion with him) but when he was by nature mutable, and by reason of the diligent care which he tooke for the due governing of his life & actions, did not fall into vice; then they say, that God made choice of him. In so much that if *Paul* or *Peter* had bene such earnest followers of vertue, they had bene made the Sonnes of God, as well as Christ.

And to establish this mad and pestilent doctrine of theirs, they offer violence to the very Scriptures, and do wrest vnto their purpose that sentence which is spoken of Christ in the Psalme, *Thou hast loued iustice, and hated iniquity, therefore God, thy God hath annoynted thee with the oyle of gladnes aboue all thy fellows*. But to proue that the same Sonne of God was not created of nothing, and that there was neuer any time when he was not; *Iohn* the Euangelist doth sufficiently declare, writing

this

this concerning Christ, *The only begotten Sonne, who is Ioan. 1 in the bosome of his Father*: for when as that heauenly Doctour purposed to teach, that the Father and the Sonne are two inseparable things, he said the Sonne to be in the bosome of his Father. Furthermore, that the Sonne of God is not to be reckoned in the number of things created, the same *Iohn* doth plainly shew, when he saith, *all things were made by him*: for in these words he declared the proper manner of his essence and being, saying: *In the beginning was the word, and the word was with God, & God was the word, all things are made by him, and without him nothing was made*. For if all things were made by him, how is it possible that he, who gaue vnto other creatures their being, should once haue no being himselfe? And it is against reason that the Creatour should be of the same nature with his creatures. And if he was in the beginning, then all things were made by him, and created of nothing; for euery thing that hath his essence and being, is quite contrary to those things that are made of nothing. For whereas the one doth shew, that there is no difference of time betwene the Father and the Sonne, nor that any such thing can be in mind conceived, and the other sheweth that the world was made of nothing; it is euident, that the world began to be created since the Sonne of God had his being, forso-much as all things haue taken their originall from the Father, by the meanes of the Sonne.

Wherefore when the holy Euangelist Saint *Iohn* perceaued the word *Erat* (was) which is proper vnto the Word of God, to be infinite, and far aboue the capacity and mind of man; therefore he would not utter the manner of his generation; nay he durst not to expresse

in like words and syllables, the Creatour and creatures both; not for that the Word of God is vnbegotten (for the Father only is vnbegotten) but for that the vnspicable essence of the only begotten Sonne of God, did not only far surpasse that cleere vnderstanding of the Euangelist, but also the Angels themselues cannot peradventure conceaue it. Therefore in my iudgment those are not to be accompted godly men, that neuer sticke to enter into the Search of those matters, not regarding this sentence, *Seeke not such things as are about thee, nor search not for things that are about thy reach.*

Eccles. 2.

2. Cor. 2.

Ista. 53.

Matth. 23.

For if the knowledge of diuers other things, which are without doubt farre more base and vnperfect then these, do passe the capacity of man; as for example, that wherof *Paul* the Apostle speaketh, which neither eye hath seene, nor eare hath heard, nor hath ascended into the hart of man, which God hath prepared for those that loue him: as also the starres which God said that *Abraham* could not number: likewise the sands of the sea, & the drops of raine, wherof the Scripture saith who can number them; then what reason is there, that any man vnlesse he be starke mad, or distracted of his wits, should curiously study to search the nature of the Word of God, wherof the spirit of Prophecie saith thus: *His generation who shall declare?* By which sentence our Sauour purposed to disburden the minds of those, who were as it were Pillers & Princes of all the world, of the charge to know those things, meaning thereby to do them a pleasure: & he taught, that it is against nature, that any one should go about to vnderstand such matters. For the knowledg of that diuine mistery is referued to the Father only, for so he hath said, *No man knoweth the Sonne but the Father, neither*

neither doth any man know the Father but the Sonne, wherof I thinke that the old Fathers haue said thus: *My Esai. 54. secret to my self and mine.* And that it is extreme madnes to thinke that the Sone had his beginning of nothing, or was created in time, the very same words, to wit (*of nothing*) do plainly declare; though they (foolish fellowes) do not vnderstand the madnes of their owne termes. For when they say, that he was made of nothing, that (*nothing*) must needs be either in some time, or space of the world. Therefore if it be true that all things were made by him, then it followeth of necessity, that all worlds, times, and spaces of times, yea, and that very moment wherby they imagine that (*nothing*) to haue bene, were made and created by him.

And shall it not be very absurd to auouch that there was a time wherin he, who hath created times, ages, and moments of times, was not; and wherin that (*nothing*) which they speake of, must needs be coneyned? And it is not against all sense and reason, that the Authour of any thing should haue his beginning, after the thing wherof he is the Authour? For according to these mens opinion, both that space of time wherin they teach the Sone to haue bene begotten of the Father, was before the Wisdome of God, (which is Christ) which created the vniuersall world; and also the Scripture is false, which calleth him the eldest or first begotten of all other creatures. This is confirmed by *Paul*, who plainely pronounceth of him such thing as in sense agree with this saying: *Whom he hath appoynted beire of all things, by whom he hath made the world.* Moreover in him all things are made both in heauen

Hebr. 15

heauen and earth, visible and inuisible, whether it be Principalities, or Powers, or Dominations, or Thrones: all things are made by him, and in him, and he was before all things.

Wherefore seeing that saying (*of nothing*) or (*of things that are not*) was very wickedly and lewdly layd downe by them; it followeth necessarily that the Father euer was the Father; and then he is alwayes the Father, when he hath a Sonne whose Father he is said to be, and hauing alwayes a Sonne he is alwayes a Father, perfect and absolute in goodnes, who neither in time, nor in distance of time, nor *of nothing* begot his only begotten Sonne. How then can it be but a very wicked thing, that once the Wisedome of God was not, when as it speaketh thus of it selfe: *I was with him, setting of things in order: it was I, in whom he was delighted*. Or els to say, that a time there was, when the power of God was not? Or, that sometimes his word was maymed or vnperfect? Or els to deny those other things wherby the Sonne is acknowledged, and the Father is discerned, as it were by certaine markes? For when a man doth deny him to be the brightnes of Glory, he doth withall deny the principall light from whence this brightnes doth proceed. But if the Image of God had not bene for euer, it is manifest, that neither he, whose Image it is, was for euer. Againe if any man deny him to be the figure of the substance of God, he doth also deny him, whom that figure doth expresse.

Thus a man may perceauce that the propriety of our Sauour, by which he is a Sonne, hath some likenes and affinity with the propriety of other Sonnes.

For

or euen as his vnspeakeable essence, for the singular excellencie therof doth excell all things which haue taken their substance of him: so also in that he is a Sonne, and of the same nature with his Fathers Godhead, & both incōparably excell the quality of those who are children by adoption. For he being absolute and perfect in all things, and wanting nothing at all, is also inchangeable by nature; but the adopted Children being changeable from good to bad, do stand in need to be holpen by him. For how is it possible that the *Wisdom of God*, should become more perfect then it is already, or that the truth it selfe, or *God the Word*, should at any time get or obtaine that which it alwayes had? Or, how can the *true life and light* it selfe be bettered? And if this be true, as it is, how much more against nature is it, that *Wisdom* should euer be subiect to folly, or that the *Power* of God should yield vnto weaknes, that *Reason* should be ouerwhelmed with rashnes, or that the true *Light* should be ioyned with darknes? especially when as the Apostle in a much like case doth say, *What fellowship is there betweene light & darknes*, 2. Cor. 6. or *agreement betweene Christ & Belial*? And *Salomon* also saith, *it is impossible to conceaue the way of the Serpent upon the rocke*, which rocke is Christ according to the sentence of Saint *Paul*. But his creatures as men, and Angels, receaued this blessing of God, to grow to perfection from day to day, to proceed in vertue, and the commandements of the law, and not to fall into vice, and that for no other end, but that our Lord Iesus Christ that is the naturall Sonne of the Father, should be adored and worshipped of all. Moreouer those creatures of God, who casting away the spirit of bondage,

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and

and putting on the spirit of adopted children, by their good behaviour, and increase in vertue, through the grace of Christ, who is the naturall Sonne of God, do become Sonnes by adoption.

And as concerning this, that he is the true, proper, naturall, & principall Sonne of God, in a higher degree, Saint *Paul* the Apostle doth declare, speaking of God in this manner: *Who spared not his owne Sonne, but deliuered him vp for vs*, who be not his naturall Sonnes: he calleth him *Gods owne Sonne*, to put a difference betweene him, and those that are not properly his owne. Againe in the Ghospell thus we read: *This is my beloued Sonne, in whom I am well pleased*. And in the Psalmes our Sauour saith of himselfe: *Our Lord said vnto me, thou art my Sonne*: in which sentence he sheweth himselfe to be a naturall Sonne, and that some others besides himselfe are his Fathers Sonnes, but not naturall. And what els is this, *Out of my wombe before the morning starre I haue begotten thee*? Doth it not evidently declare how the Sone was naturally begotten of his Father? Which order of generation he obtained not by his godly demeanour, nor by his perfection in vertue, but euen by the course of nature it selfe.

Hereof it followeth that the only begotten Sonne of the Father, holdeth firme and fast without any alteration, this propriety of his, wherby he is the Sone of God. But to be an adopted Sonne, which belongeth vnto men, who haue the gift of reason, & which is not a thing ingrafted in them by nature, but purchased by honest manners, and the gift of God; that the holy Scriptures do shew to be mutable, saying: *The Sonnes of God seeing the Daughters of men, tooke them to their*

their wiues &c. And againe, *I haue begotten Sonnes, and haue exalted them, but they haue despised me*: as God hath spoken by the Prophet *Isay*.

But although I haue many things els to say vnto you (my louing Brethren) concerning this matter: yet I am content to passe them ouer, thinking it a very absurd thing, with many words to teach you, that be teachers of faith, and who do consent with vs in one opinion: for so much as you your selues be taught of God, and do know very well what is the doctrine both of *Ebion* & *Artemas*, who not many yeares agoe began to assault the Churches faith: wheras also you are not ignorant of the pestilent practice of *Paulus Samosatenus* Bishop of *Antioch*, who by the Councell of all Bishops throughout the world, and by their decree was banished the Church. In whose peruerse doctrine *Licinius* succeeding, remained out of the Church for the space of many yeares, to wit, so long as three Bishops gouerned that Church one after another.

These fellows that are lately start vp, affirming the Sonne of God to be made of nothing, like vnto bastard-slips budding out of the rootes of heretikes, haue drunke vp the dregs of their wicked doctrine; I meane *Arius*, *Achillas*, and all the crew of those lewd companions their adherents, besides those three Bishops in *Syria*, who were ordained I wote not how: and because they approoued these mens errours, by their consent, they do seeme to haue cast more fewell to the fire, and to enkindle them to madnes so much the more: the diligent Inquiry of whose demeanour I refer to your discretion. And as these men do keep in memory such words, as concerne our Sauours passion,

on, his debasing and humbling of himselfe, his pouerty, and such other voluntary things, as the Scriptures do shew that he suffered for our sake, to the end that by alleadging those places they may destroy the euerallasting Godhead of Christ: so on the contrary side, such words as do liuely expresse his naturall glory and maiesty, and his euerallasting continuance with his Father, those do vtterly escape their mind: of which fort are these places: *I, and my Father are one*: which sentence when our Lord did vtter, he called not himselfe the Father, neither taught that the two natures of the two persons were one; but this, that the Sonne of the Father, did exactly beare the image of his Father, forsomuch as he had the similitude of his Father ingrafted in him by nature, and because he was a perfect image of his Father, and the expresse Figure of the first patterne. Wherefore when *Philip* at a certaine time desired to see the Father, saying: *Shew vnto me the Father*; our Lord did manifestly shew him thus: *He that seeth me, seeth also my Father*, because the Father is expressed and shewed forth in him, as in a most cleare and liuely glasse.

Furthermore some very holy men do affirme, that in the Psalmes, the Sonne is pronounced to be like vnto his Father: for it is written, *In thy light, we shall see light*. Wherefore he that honoreth the Sone, honoreth also the Father, and that worthily; for whatsoever wicked speech is vttered against the Sonne, it also toucheth the Father. And no man ought to thinke it strange (my louing Brethren, for of this also I meane to treat) if now I declare the false and forged crimes which they haue charged me and my people withall; for they who haue set themselves

in battaile-array against the Deity of the Sonne of God; is it any meruaile if they sticke not to defame vs with euill reports, when as they cannot abide, that any of the ancient Fathers should be compared to them? Neyther will they suffer any of those who haue bene our maisters from our infancy, to be matched with themselves; but rather they imagine that not so much as one of our fellow Bishops, did euer attayne to cōmon vnderstanding. They thinke none wise but themselves, none to professe voluntary pouerty but themselves, that they only are the inuentours of doctrine: and such mysteries of learning to be reuealed vnto them only, as neuer came into the mind of any man vnder the sunne. O wicked arrogancy! O madnes without measure! O vaine glory ioyned with frenzy! O spirits of Satan, whereby the wicked minds of these men are hardened in malice! Neither did the diuine clearenes of the ancient Scriptures beat into their harts any shame at all, neither did the vniforme and godly doctrine of our fellowes concerning Christ, qualify their boldnes: whose horrible wickednes is odious to the very Diuells, forsomuch as they are afraid to vtter any euill or vnreuerent speeches against the Sonne of God.

This haue I spoken at this time in the best manner I can, to confute them, who as if they were in some wrastling-place, do make it their exercise, thus foolishly to dispute against our Sauieur Christ: & do endeaour very falsely to slander our Religion & deuotion, which we beare vnto him. For these deuisers of fables, do asume of vs, that we hould that there are *two vngottens*: because we detest that wicked and strange blasphemy of theirs, which teacheth the Sonne of God to haue taken

his beginning of nothing. And (such is their madnes) they say, that of necessity we must hold one of these two things, either that he is created of nothing, or els that there must be *two vnbegottens*: for they be so doltish, that they know not what difference there is betweene the Father, who is *vnbegotten*, and the things that by him are made of nothing, whether they be reasonable or void of reason: betweene which two, the nature of the only begotten Sonne is placed in the midst: by whom the Father of God the *Word*, hath made the world of nothing: and who also was begotten of him: as our Lord himself in one place doth witnesse in these words: *He that loueth the Father, loueth also the Sonne, who is begotten of him.* Of which things so we do beleue as it pleaseth the Apostolike Church, that is to say, in one Father vnbegotten, who hath no cause or Authour of his being; who can neither be altered nor changed; who is alwayes one; to whom nothing can be added; and who can neuer be lessened; who gaue vs the Lawes, the Prophets, and the Gospels; and lastly is Lord of Patriarkes, Apostles, and of all the Saints.

And we beleue in one Lord Iesus Christ, the only begotten Sonne of God, begotten, not of nothing, but of the Father himselfe, and that after a corporall or bodily manner; nor by mangling or deuinding afunder, as it pleaseth *Sabellius & Valentinus* to imagine, but in such a manner as no tongue can expresse, according to that sentence of the Prophet before alladged, *His generation who shall declare?* when as his substance & nature is such, that no mortall mans vnderstanding can pearce into it: even as the Father cannot be comprehended by any mans wit, because that mans nature, which is endued with

reason

reason, cannot possibly conceaue the knowledge of the Fathers diuine generation. Which things, it is not meet that such men as you, who are quickened by the spirit of Truth, should learne of me, especially when as the voice of Christ in this behalfe doth found in your eares, and doth teach you as followeth: *That no man knoweth the Father but the Sonne, and no man knoweth the Sonne but the Father.*

Furthermore we acknowledge & confesse, that the Sonne as well as the Father, can neither be changed nor altered; that he suffereth no defect; that he is a perfect Sonnelike vnto his Father; and differing from him only in this, that the Father is vnbegotten: for he is the liuely and perfect image of his Father. And it is manifest that the image ought fully to contayne all such things, as do serue for the perfect setting forth of the first sampler, which is greater then it; as our Lord himselfe hath taught, saying: *The Father is greater then I*: and for this reason we beleue that the Sonne had (alwayes) his being from the Father, for he is *the brightnes of his Glory*, *Hebr. 1.* and *the Figure of his Fathers substance*. But let no man so vnderstand this word (alwayes) that by reason therof he thinke the Sonne to be vnbegotten, as those good fellows imagine, whose sense and mind is vtterly blinded. For when it is said, *He was alwayes, and before the world*, it is not so to be vnderstood, that he is vnbegotten. Nay rather, there is no voyce to be framed by the mind of man, that can expresse that *vnbegotten*. Inasmuch that I, trusting vpon your sincere and vpright iudgment in all things, do not doubt, but you for your partes do so take the word, because these words do nothing expresse the force of the word *vnbegotten*. For though these

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2. Ioan. 5.

Isa. 53.

do, after a sort, contayne in themselves the first beginning of times: yet for all that, they cannot sufficiently expresse the Diuinity, and (if a man may so say) the antiquity of the only Sonne of God.

Hereby it commeth to passe, that holy men studiously endeauoring according to their feuerall abilities, to vtter and vnfold this mystery, do craue pardon of the hearers, and not without cause, do excuse themselves in these or like words: *So farre we resoluē of these matters, as the capacity of our mind can reach vnto*. If there be any that do looke, that the mouth of man should vtter any perfecter word, then the capacity of man can attaine vnto: and if they say that such things as were partly knowne, are now growne darke, and out of knowledge: to that I answer, that it is euident, that these words (*he was alwayes and before the world*) do come far to short of that which they desire: which words, I say, what meaning soeuer they haue, yet they are not all one with *vnbegotten*. And therefore such dignity as doth properly belong to the *vnbegotten*, must be reserved for him. And we ought to say, that he hath had no cause of his essence or being, and that such honour as is due to the Sonne, is to be attributed vnto him; and withall that he was borne of the Father, without beginning. And whē as we giue vnto him (as farre as lieth in vs) this honour wherof I speak, when we talke of him; we do vtter with all reuerence and deuotion these words (*He was alwayes, & before the world:*) not in that sort that we diminish any part of his Godhead, but rather meaning to attribute a perfect similitude to the image and figure of his Father: and we iudge the word (*vnbegotten*) to be referred to the Father, as being only proper to him, because our

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Sauour himselfe saith: *The Father is greater then I*.

And besides this godly doctrine of ours, we confesse and acknowledge also, one Holy ghost (as we are taught by the holy Scriptures) which hath renewed not only the Saints of the old Testament, but also the holy Doctors of the new.

Furthermore we acknowledge one only Catholike and Apostolike Church; which as it can neuer be over-throwne, although all the world do batter and assault it: so it doth overcome all the violent inuasions of Heretikes, by reason that her Lord and Maister doth giue vs encouragement inough, crying thus vnto vs: *Be of good comfort, I haue overcome the world*. The Church can neuer faile.

Againe, we belieue the resurrection from death, wherof our Sauour Iesus Christ was the first fruite, who tooke of the Virgin *Mary* the Mother of God, no figuratiue or fantastical, but a true & naturall body; who towards the end of the world was cōuersant among men, that he might take away sinne; who was crucified, and died without any blemish or impaying of his Godhead; who rose from the dead, ascended into heaven, & sitteth at the right hand of the Maiesty of God.

These things I haue in some part comprized in an Epistle, because to discourse of euery thing exactly in writing, I thought it absurd, as I said before: well knowing that these things are not vnkowne to your godly and studious minds.

This we teach, this we preach, this is the Apostolike doctrine of the Church, in defence wherof we are ready to spend our liues. Neither do we make any reckoning of them that go about to cōpell vs to forswear it. And albeit they force vs with torments so to do; yet for all that

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wewil not loofe the hope which is fetled in our minds. Against this godly doctrine, becaufe *Arius*, *Achillas*, and these other enemies of the truth, do spurne and reclayne, they are therfore cast out of the Church. And herein we haue followed that godly sentence of Saint Paul: *If any shall preach any Ghossell vnto you, otherwise then that ye haue receaued, let him be accursed: yea although he sayne himselfe to be an Angell sent from heauen.* Furthermore, *If any man teacheth otherwise and dot not yield vnto the sound words of our Lord Iesus Christ, and to that doctrine, which is according to piety, such a one is puffed vp, knowing nothing &c.*

Wherfore let none among you receaue these fellows, whom we your Brethren haue pronounced accursed. Let no man abide to heare their words or writings: for like vnto Iugling forcerers, as they are, they bely and falsify all things, and will neuer vtter truth. They range vp & downe from Citty to Citty, for no other purpose, but by flattery and feigning to giue and receaue letters, vnder pretence of peace and friendship, that therby they may bring into error some few yong women loaden with sinne, whom they haue craftily beguiled. And wheras they feare not to commit such wickednes against Christ, to defame the Christian Religion, either by open slaunders, or by vaunting, and outfacing it before Iudges, to rayse persecution against vs, in this time of peace, as much as lyeth in them, and therby also labour with might & mayne, how to deface the mystery of Christs generation: wheras I say, they feare not to do these things, it is therfore conuenient (my deare Brethren and fellows in faith) that you detest them, and ioyne with
vs,

vs in giuing sentence against their furious & rash attempts, as the rest of our fellow-Bishops haue done before you, who haue taken the matter very heauily, & writing their Epistles against these men, haue sent them to me, and subscribed to the forme of faith, that we haue published against them: all which I haue sent vnto you by my Sone *Apion* the Deacon; first of all the Epistles of our fellow-Bishops in *Egipt* and *Thebaïs*, as also the Epistles of the Bishops inhabiting *Lybia*, *Penzapolis*, *Syria*, *Lucia*, *Pamphilia*, *Asia*, *Cappadocia*, and the other Regions adioyning, whole examples I perswade my selfe that you will follow, and direct your letters vnto vs, as they haue done. For hauing many other remedies to cure the disease of them that were wounded with this error, I made choice of this, as a soueraigne medicine for the people by them deceaued: if so be that they wilbe obedient, and as soone as they be informed of the consent of our fellow-Bishops, follow their counsaile, and returne to pennance.

Salute yee one another, togeather with the Brethrē that are with you, my louing Brethren, I wish vnto you health in our Lord, and to my selfe some spirituall fruite of your good endeauours & zeale in Christ. Amen.

These were the Heretikes to whom the curse of *Anathema* was denounced: of the Priests *Arius*; of the Deacons *Achillas*, *Euzoius*, *Adthales*, *Lucius*, *Sarmates*, *Iulius*, *Menas*, another *Arius*, & *Helladius*. The same *Alexander* wrote also letters to the same effect vnto *Philogonius* Bishop of the Church of *Antioch*, and *Eustathius* Bishop of *Beroea*, and to other Defenders of the Apostolike faith. Neither could *Arius* forbear or

containe himseife, but he also for his part sent letters to such as he imagined to be fauourers of his opinion. And that Bishop *Alexander* wrote against *Arius* no more then was true, *Arius* himseife is a sufficient witnes in a Letter written to *Eusebius* Bishop of *Nicomedia*. Therefore I will heere lay downe the same, to the end that if any man do not know his vngracious companions in this wickednes, he may here disclose them, and lay them open to euery mans view.

THE EPISTLE OF *ARIUS*
vnto *Eusebius* Bishop of *Nicomedia*.

CHAP. V.

TO his most louing Lord, the man of God, the faithfull & right belieuer *Eusebius: Arius* (whom Pope *Alexander* doth vniually persecute for that truth which ouercōmeth all, & which you, *Eusebius*, do stoutly defend) sendeth greeting in our Lord. My father *Ammonius* being ready to take his iourney vnto *Nicomedia*, I thought it no lesse then my bounden duty to speake vnto you by him: as also to put you in mind of that loue and friendly good will, which for God and his Christs sake you beare to your brethren. Forso-much as Bishop *Alexander* hath begunne very fiercely to assault & persecute vs, and according to the prouerb; to hoise vp all his sailes against vs, with a resolute mind & purpose to banish vs the Citty, as wicked & gracelesse men, because we will not submit our selues to him, who in his publike preachings doth vtter such words as these, *Euer was the Father, euer was the Sonne, the Father toge-*
ther

ther With the Sonne, the Sonne together With the Father: the Sonne is together With God the Father vnbegotten; he was euer begotten: or, the vnbegotten was he begotten, and yet the Father was not before the Sonne, neither in thought, nor in the least momēt or instant of time, but God t^e Father was euer, and the Sonne was euer, and of God the Father himseife the Sonne hath his being.

And because your Brother *Eusebius* of *Cæsarea*, *Theodotus*, *Paulinus*, *Athanasius*, *Gregorius*, *Actius*, and all those of the East do affirme that God the Father without any beginning, was before the Sonne, therefore *anathema* is denoiced against them, *Philegonius*, *Hellanicus* & *Macharius* the heretikes only excepted, who neuer learned their faith aright: of which one affirmeth ^a *Eru-*
that the Sonne is a ^a Blast, another ^b Bud, the third, ^{clatio.}
that he & the Father are vnbegotten: which wicked ^b *Produ-*
doctrines we cānot abide to heare, no, not if they threatē ^{ctio.}
vs with a thousand deaths. We for our parts haue now and euer before taught what is our censure and opinion, to wit, that neither the Sonne is vnbegotten, nor a part of the vnbegotten in any wise: that he was perfect God, not by any substance, but in will and counsell before all times; and before the world; that he is only begotten and vnchangable; but i euer was before the time that he was eyther begotten, or made, fore-chosen or founded. We are persecuted and troubled, for saying that the Sonne hath his beginning, and that the Father had nēt any. And as well for this respect are we afflicted by our Aduersaries, as also because we teach that he tookē his beginning of nothing: which thing we so defend, for that he is no part of God the Father, nor hath his being of any substance. This is the only cause for which we are
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⁴ He brag-
geth of
Lucian as
being from
what more
ancient the
himselfe.

30

The Ecclesiasticall History

purſued. You know the reſt your ſelfe, I wiſh health
in our Lord, to you (*Eusebius*) who are not vnmind-
full of our afflictions, as being truly our fellow * *Lu-*
cianist &c.

In the number of thoſe whom *Arius* hath here re-
counted, was *Eusebius* Biſhop of *Caeſarea*, *Theodotus* of
Laodicea, *Paulinus* of *Tyrus*, *Athanaſius* of *Anazarbus*,
Gregory of *Berytus*, & *Aetius* Biſhop of *Lydda*: this *Lyd-*
da is that Citty which is now called *Diopolis*: theſe be
the only men of whom *Arius* did make his brags, as
faourers of his miſbeliefe. His Aduerſaries as he cal-
led them, were *Philogonius* Biſhop of *Antioch*, *Hellani-*
cus of *Trypolis*, & *Macarius* of *Hieruſalem*. Theſe men
he hath falſly accuſed, & called into queſtion, for ſay-
ing that the Sonne of God, was not only Eternall,
and before the beginning of the world: but alſo of
equall honour with his Father, and conſubſtantiall
vnto him. When *Eusebius* had receaued this Epistle
of *Arius*, preſently he began to vomit vp the poyſon
of his wicked mind. Wherefore vnto *Paulinus* Biſhop
of *Tyrus* he writeth in forme following.

THE EPISTLE OF EVSEBIUS

Biſhop of *Nicomedia*, vnto *Paulinus* Biſhop
of *Tyrus*.

CHAP. VI.

TO his Lord *Paulinus*, *Eusebius* ſendeth greeting
in our Lord. Neither hath the diligent care
of my Lord *Eusebius*, which he tooke in de-
ſence of the truth, bene ſecret and vnknewne: nei-
ther

Of Theodoret. Lib. I.

31

the hath your ſlacknes in that matter (my Lord *Pauli-*
nus) bene ſo paſt ouer with ſilence, but that the one and
the other haue come to my eares. And as reaſon would,
for my Lord *Eusebius* ſake I conceaued great ioy: but for
your ſelfe I ſorrowed not a little, and eſpecially for that
I did coniecture that our cauſe ſhould be betrayed by
the ſilence of ſo worthy a man.

Wherefore I am to beſeech you with all humility, that
as ſoone as you ſhalbe aduertified how ſhamefull a matter
it is, in ſo wiſe a man as you are, to defend any thing a-
gainſt the truth it ſelfe: that without delay, you will
arme your vnderſtanding, by the ſpirit of God, and pre-
pare your ſelfe to write in this matter: which if you do, it
may turne to the great benefite of you & your hearers;
eſpecially if you follow the beaten way of the words
and meaning of holy Scripture, and theaſter apply your
mind to write. For we neuer heard of two *unbegottens*,
nor of one deuided into two: neither did we euer learne
or belieue that the ſame was ſubiect to any bodily paſſiō
(my good Lord *Paulinus*,) but that there is one *unbegot-*
ten, and one of him truly begotten, but not of his ſub-
ſtance, far different from the nature of the *unbegotten*,
and hauing no part of his eſſence.

We alſo belieue that the Sonne which was begotten,
being by nature and ability far vnlke the Father, yet for
all that, to be made according to the perfeſt ſimilitude
of his Fathers nature, and power: whoſe beginning can
neyther be expreſſed in words, nor comprehended in
the vnderſtanding of man: no nor yet of the Angels or
Saints in heauen. And this we auouch not of our ſelues,
or by the drift of our owne reaſon, but we profeſſe that
we haue learned it out of the Scriptures. By the Scri-
ptures

All Hereticks brag of Scriptures.

Prov. 8.

ptures we know that the Sonne is by essence created, founded, begotten, that his nature can neuer be changed, or expressed in words, and that he is like vnto his Father, euen as our Lord himselfe hath said: *God hath created me in the beginning of his wayes, and before the world he hath founded me, and before all hills he hath begotten me.*

But if the Sonne be from the Father, that is, either as a part of him, or deriued from his essence; which if it be true, then can he not be called any more either created or founded, as you (my Lord *Paulinus*) know right well. For that thing which hath his being from the *vnbegotten*, can no more either by the same, or any other be created or founded; when as it is *vnbegotten* from the beginning. But if any man be of this opinion, that because the Sonne is called *begotten*, therefore that he is begotten of his Fathers substance, and that he is of the same nature with his Father; we know assuredly that the Scripture vseth this word (*begotten*) not only speaking of him, but also when mention is made of other things far differing from him in nature; for of men it speaketh thus:

Isa. 1.

Deut. 32.

Iob. 38.

I haue begotten Sonnes, and haue exalted them & they haue despised me. And againe: *Thou hast forsaken God who hath begotten thee.* And in another place: *Who is he that hath begotten the drops of dew?* In which places is shewed, not that one nature is begotten of another: but that all things begotten haue taken their originall & beginning by the will of him: for nothing is begotten of his substance, but euery thing that is begotten by the will of him, doth so remaine as it is begotten, because he is God: but those things which are created, according to the likenes of him, shall become like vnto his word, and by his will they are begotten, & God the Father hath made all things through

through him, and finally all things are of God. After you shall heare these reasons, and shall polish and dresse the a new, through the grace that is giuen you from aboue, see that you write to my Lord *Alexander*. The grace of God preferue you long in health, my Lord *Paulinus*, that you may pray for vs &c.

When such letters as these were sent and receaued from man to man, these fellowes armed themselues to battaile against the truth. Therefore the seeds of blasphemy being thus sown in the Churches of *Egypt*, and of the *East*; then suddainly there arose disputes and quarels concerning Scripture, in euery towne, & euery village. The rude and vnlearned common people gazed on the actions, and gaue their iudgment of the things that were spoken. Some allowed the opinion of the one part, some of the other. The actions of both parts seemed not only a Tragedy, but also deserued much weeping and lamentation. The case was not now, as it was in times past; for they were not forreyners, and enemies that tooke armes against the Church, but men of one household, of one kindred, yea and such as were fellowes at one table: instead of lances, they whetted their tongues one against another. Nay more then that, when as they were members compacted and knit into one body: yet for all that, they were armed to battaile within themselues.

OF SUCH THINGS AS WERE
done in the famous Councell of Nice.

CHAP. VII.

*
Constitutione
assembled
the Councell,
but at the ap-
pointment
of the
Priests, as
Justinus
saith lib.
ii. Hist. c.
ii. even as
Theodosius
assembled
the Councell
of 451.
Justinus
saith by the
letters of
Pope Damasus,
as appeareth
in the last
Booke of
the History
cap. 7.

WHEN these things were blowne abroad, the Emperour for his singular wisdom, first laboured to stop the fountaine of all these evils. And for this cause, he sent a man of excellent wit and vnderstanding, with letters to *Alexandria*, intending by that meanes to quench the flame of contention, and also hoping to reconcile and bring vnto vnity, such of the brethren as were enflamed with rancour & sedition. But seeing himselfe defeated of his purpose, he * assembled the famous *Nicene* Councell; providing to this purpose, Asses, Mules, and Horses, for the Bishops and their traine to trauaile withall. Therefore as soone as they were gathered together, so many as were able to endure the toyle of the iourney, the Emperour also came himself to *Nice*, both for that he desired to see such a multitude of Bishops, as also for that he earnestly longed to establish peace and concord among them. And presently vpon his comming, he commaunded all necessary prouision to be distributed vnto them. Three hundred & eightene Bishops met there at once: but the Bishop of *Rome* was absent, by reason of his weake and old age: yet he sent two of his Priests with authority to supply his place, & to be present at the Acts of that Councell.

There were present at this assembly, diners men very famous, in respect of the Apostolical gifts which were

were in them: and there were many also, who as the Apostle saith, carried in their flesh the marks & scarres of our Lord Iesus. Amongst which number was *James* Bishop of *Antioch* (a City of *Mygdonia*, which the *Syrians* & *Assyrians* do call *Nisibis*,) who had raysed the dead, and restored them againe to the number of the liuing, besides many other strange myracles which he had wrought, which I thinke needlesse here to recount, especially hauing declared them heretofore in my History called *Phylotheus*.

There was also present *Paulus* Bishop of *Neocasarea* (a little Castle situated vpon the banke of the ryuer *Euphrates*) a man that had bene sore tormented by the furious rage of the Tyrant *Licinius*, whose hands were both so benumbed, hauing byn feared with a hoat iron, that the sinewes which moued the ioynts were shrunk together and dead. There were some whose right eyes were pulled out: & others whose ankles of their right feete were bruised & broken: of which number was *Paphnutius* the Egyptian. To conclude there a man might haue seene a great multitude of Martyrs assembled at that meeting. Neither did this graue and reuerend Court want also the enemies of God, but there were some of them also present, and those very wyly foxes, that like vnto the shallowes in the sea, cloaked and dissembled their crafty meaning: who though not plainly and with open face, yet vnderhand they supported the blasphemous doctrine of *Arius*.

When they were all gathered together at *Nice*, the Emperour provided for them in a faire place, a great & large Hall, of his Pallace, commaunding so many chayres and seates to be there placed, as were

* M. Hæmer the translator of Socrates altereth the sense of this place and saith very falsely that he gave the Bishops leave to sit downe.

sufficient for the number of Bishops. The place being thus very honourably prepared, he let them enter therinto, to consult of such matters as were called into question: and last of all entered the Emperour himselfe with a small retinew. The tall and goodly stature of his body deserved highly to be prayſed: he was of a passing faire and comely personage, and the reuerence and modesty which appeared in his countenance was strange & meruaylous. At the length he sat downe in a little chayre set for him in the midst, having first * asked leaue of the Bishops so to do: and then the whole sacred assembly sat downe euery man in his place.

They were no sooner set, but the great *Eustathius*, who succeeded in the Bishopricke of *Antioch* vnto *Philogonius* aboue mentioned (who had lately changed this life for a better) being forced therunto by the Priests & people, and common consent against his will to feed & gouerne that Church in *Philogonius* his roome, began to blaze the armes of the Emperour, and to proclayme his prayſes, for his singular study and care touching matters of Religion. When he had made an end of his Oration, the most noble & famous Emperour made a speech tending to concord and consent of minds, and brought them into memory both of the cruelty practised by the Tyrants, and also of the happy peace which God had bestowed on the Church in his time. He also shewed vnto them how heauy & lamentable a case it was, when their enemies were now foyled, and no man durst to oppose himselfe against them, if they should fall out among themselves, and so make their enemies to reioyce, and laugh them to scorne: and that especially in these disputes about matters of Diuinity, and in doctrine which by the

the inspiration of the holy Ghost is deliuered to them in writing. For (said he) the Bookes of the Euangelists and Apostles, and the Oracles of the old Prophets, do evidently teach vs what we ought to belieue, concerning the Godhead. Therefore let all seditious contention be layd aside, and let vs debate such matters as are called into question by the testimony of the holy Scriptures.

These and such other things tending to vinity in the Apostolike doctrine, did the Emperour as a most louing Sonne propose vnto the Bishops and Priests, as to his Fathers. And although the greater part of the Councell obeyed his words, imbracing mutuall peace, & found doctrine; yet some few, of who I made mention before, & with them *Menophantus* Bishop of *Ephesus*, *Patrophylus* Bishop of *Sythopolis*, *Theogonius* Bishop of *Nice* it self, *Narcissus* Bishop of *Neromas* (a City of *Cilicia* the lesser now called *Irenopolis*) as also *Theonas* Bishop of *Mar-marita*, & *Secundus* Bishop of *Ptolemais* in *Egypt*, tooke part with *Arius*, and opposed themselves against the Apostolike doctrine.

Moreouer they framed a forme of faith, and exhibited it to the Councell; which was no sooner read ouer, but euery one exclaimed against it, as a bastard and a forged faith, wherupon it was torne and rent in pieces. Thus when a great tumult was rayſed against them, & all men began to accuse them as traytours to true Religion, they were stroken with so terrible a feare, that they rose vp: and they themselves were the first that all with one consent (only *Secundus* & *Theonas* excepted) pronounced the sentence of Excommunication against *Arius*. Wherefore that wicked and graceles man being banished the Church, the same forme of faith which con-

Constantine acknowledged the Bishops & Priests as Fathers but now the case is altered.

tinueth in the Church of Christ to this present time, was framed by common consent, and confirmed by the hand writings of them all. And thus the Councell was dismissed.

A REBVOKE GIVEN VNTO THE
fauourers of Arius, out of the Writings of
Eustathius and Athanasius.

CHAP. VIII.

BV T yet for all that, those fornamed Bishops subscribed to the forme of faith with crafty and dissembling minds. For prooffe wherof I referre me to the treacherous practises contriued by them against the defenders of the fayth: as also vnto such bookes as these defenders published against the other. For *Eusebius* that famous Bishop of the Church of *Antioch*, of who mention is made before, after that he had reported the things committed by them, and reproued their blasphemy against God: and when he had expounded that sentence of the Prouerbs, *Our Lord hath made me in the beginning of his wayes, vnto his works*, writeth as followeth. I leaue these matters (sayth he) and come to the Acts of the Councell. What then? After that a great Assembly of Bishops met at *Nice* about these affaires, to the number of two hundred & seauenty at the least (for the multitude of them was so great, that I cannot lay downe the certaine number, because I meane not to trouble my selfe with the curious search of that matter) and after that some questions of faith were moued, then was *Eusebius* his blasphemy clearly discovered by his owne letters

ters: which letters being read, as they caused great heauines, & lamentation to the hearers, for *Eusebius* his departure out of the Church: so they gaue a sore & incurable wound to their Authors honesty. And although the wicked art of *Eusebius* was now disclosed, and his accursed letters rent in euery mans sight: yet notwithstanding some crafty companions vnder the counterfait colour of peace, commanded all the most famous preachers to silence. But such as opely maintayned the mad opinions of *Arius*, being sore afraid least by the authority of so great a Councel, they should be cast into banishment, stepped forth into the midst, and they themselves began to accuse the damnable doctrine of *Arius*, and subscribed with their owne hands to the *Creed* published by common consent.

At length hauing gotten Bishoppricks by earnest sute, and much trudging vp and downe from place to place, when they should haue done bitter penance, & cast themselves flat vpon the ground, for their former error; they, quite contrary, first couertly, then opely defended the same opinions which before they had renounced, & began subtilly to maintayne them with diuers arguments. And though they determined so to sow their tare-seeds, that they should take deep roote in the minds of men: yet they stood in feare, least any should espy the feate, and carefully auoyded all such as they thought able to descry their error. This was the cause that moued them to labour how they might oppress the preachers of Truth. But we are far from any such conceipt, as to imagine that wicked men can euer overcome the diuine power of God. For suppose that they recouer their forces againe: yet againe they

Works of
penance.

shal-

shalbe foyled, as it is written in *Esay* the Prophet. Thus far the great and renowned *Eustathius*.

Athanasius also his fellow-souldier, that stout Champion & defender of the truth, who succeeded *Alexander* of famous memory, in the Bishopricke of *Alexandria*, in a certaine Epistle written to the *Africans*, writeth as followeth. When the Bishops which were assembled together, had agreed to suppress those wicked termes, which were inuented by the *Arians*, to wit, *That the Sonne of God was begotten of nothing; that he is a creature; that he was made: that there was a time when he was not; that he is by nature mutable and subiect to alteration:* & instead of them to place such words of holy Scripture, as are allowed by the consent of all men, that is to say: *That the Sonne is of God, & by nature only begotten: that he is the Word, the Power, & only Wisdome of his Father: that he is true God*, according to Saint *Iohn*: and as Saint *Paul* writeth, *the brightnes of glory and figure of his Fathers substance*: then I say, *Eusebius* and his fauourites being led by their peruerse opinions, from the Rule of truth, sayd within themselves: Well, let vs grant them this; for (sayd they) we our selues are also of God, *For there is one God from whom are all things*: And againe, *The old is past, behold all things are made new, and all things are of God*. And againe they cyted for themselves a sentence out of the Booke intituled *Pastor*, to this effect; *First belieue that there is one God, who hath made and perfected all things, and of that which was not, made them to haue their being*. But the other Bishops being well assured of their crafty meaning, and deep dissembling, did more plainly expound these words (*He had his being of God*) wryting thus: *That the Sonne is of the very substance of God*: in such sort, that as well

well all creatures may be affirmed to be of God, for they haue not their being of themselves or without some cause, but do take their beginning of something els: and also the Sonne only is to be belieued to consist properly of his Fathers essence: for that doth properly belong to the only begotten: and true Word of God the Father. And whereas the Bishops wrote that he was (*of his Fathers substance*) this was the cause, as I haue sayd.

Againe when as some few that were taken for *Arians* were examined by the Bishops, whether they affirmed the Sonne not to be a creature, but the power and only wisdom of his Father, and that he is the euerlasting and the absolute perfect Image of his Father, and very God indeed: this I say being demanded, the * *Eu-* * or *Ari-* *sebian*s were manifestly found to haue beckt one vpon another, signifying that those termes also may be fitly applyed vnto vs men: for we are also called the Image and glory of God, and of vs (quoth they) it is said: *We also that liue are for euer, and there are many vertues or powers*. And againe, *All the power of God went forth out of the land of Egypt*. And in another place, the Caterpillar and the Locust is called, *A great power*: Likewise, *The Lord of power is with vs, our helper is the God of Iacob*. *Psal. 45* Moreouer (say they) we cannot absolutely say, that we are properly of God, but that he hath called vs also his Brethren: but so they say the Sonne to be true God, that shall neuer offend vs; for he that is truly made, he truly is.

These were the wicked opinions of the *Arians*. But the Bishops finding out the crafty fetches of these good fellows, gathered together out of the Scriptures, these words: *Brightnes, Fountaine, Floud, forme of Essence,*

&, *In thy light we shall see light*: &, *I and my Father are one*: and afterward they laid downe in briebe and plaine words, that the Sonne is consubstantiall to his Father. For the words repeated do import so much: whereas they reclaime and say, that those are not to be found in the Scripture, in that they cauilt against vs without cause. For they themselues, who haue fallen into this impiety, taking occasion of words not found in the Scripture, do also alleadge for prooffe of their errour, such words as are not written, to wit, *The Sonne is created of nothing: There was once a time when the Sonne was not*; therfore they were condemned by words not written, but yet well & religiously inuented: for they raking out of the durt the termes of their errour, spake in such manner as became such base and earthly men as themselues. But the Bishops not deuiling words of their owne heads, but bringing their authorities out of the Fathers, made their Decrees according to the same. For there haue bene ancient Bishops aboue an hundred & thirty yeares agoe, both of the principall Citty of *Rome*, and of our Citty of *Alexandria*, which sharply rebuked such, as called the Sonne of God a creature, and not consubstantiall to the Father: of which thing *Eusebius* Bishop of *Casarea* was well aware, who though at the first, he fauoured the Heresy of *Arius*, yet afterwards he subscribed to the *Nicene* Councell, and wrote letters vnto his owne Church, plainly auouching that he had found the word (*Homonios*) that is *Consubstantiall*, to haue bene vsed by old Bishops and Wryters (and the same very learned and famous) in expressing the Godhead of the Father, and the Sonne. Thus farre *Athanasius*.

But those good fellowes, dissemling their disease & cirtour

errour wherwith they were infected (for they were afraid of so great a multitude of Bishops) consented to the Decrees of the Councell, and so applyed themselues to that checke of the Prophet: for thus doth God the Author of the world cry out against them, *This people doth Mar. 7. honour me with their lips, but their hart is far from me. Isa. 29.* Then *Theonas* & *Secundus* refusing to submit theselues, were by common consent depriued of their dignities, as men that preferred *Arius* his blasphemy, before the doctrine of the Gospell. The Bishops meeting in Councell the second time, published in writing twenty Canons concerning the gouernment of the Church. And whereas *Meletius*, who hauing bene chosen Bishop a litle before the beginning of *Arius* his heresy, and was now for his lewd opinions depriued of his Bishopricke, by the most holy Martyr *Peter* Bishop of *Alexandria*; would not yield to the sentence of his depositiō, but disquieted *Thebais* and *Egypt* therunto adioyning, with stormes of tumult and contention, opposing himselfe as a Tyrant against the Primate of *Alexandria*: the Bishops therfore wrote their Epistle to the Church of *Alexandria*, wherein they plainly declared, what they had determined about that factious and busy fellow *Meletius*. The copy of which Epistle is this that followeth.

An old
tricke of
Heretikes
to appeale
to only
Scri-
ptures.

Tradition

THE EPISTLE OF THE NYCENE
Councell, to the Church of Alexandria, concern-
ing Meletius of Egypt, of whom descended
the Schismatickes called Meletians.

CHAP. IX.

TO the holy and famous Church by the grace of
God, the Church of *Alexandria*: and to our lo-
ving Brethren, inhabiting *Egypt*, *Lybia*, and
Pentapolis: the Bishops assembled in the Holy and Great
Councell of *Nice*, send greeting in our Lord. For-
asmuch as by the grace of God, and by the help of the
most holy * Emperour *Constantine*, the great and ho-
ly Councell is assembled together out of diuers Provin-
ces & Citties at *Nice*: it hath therefore seemed necessary,
that Letters should be directed to you, out of this holy
Councell, to let you vnderstand, as well what things
haue bene called into question, and exactly decided by
vs; as also that you may know what Decrees haue bene
made and established therein. And first then, the wicked
and damnable doctrine of *Arius*, and his adherents hath
bene so sifted and discussed in the presence of the most
holy Emperour *Constantine*, that it hath seemed good vn-
to the Councell by common consent, to denounce the
sentence of *Anathema* against his lewd opinion, and a-
gainst those accursed words & speeches by him vttered
in blasphemous manner against the Sonne of God, as these
for example: *That he had his beginning of nothing: that he*
neuer was before he was borne: that there was once a time,
when he was not: that the Sonne of God by his owne choice &
free-

free will, is fit to receaue either vice or vertue: that he is
a creature, and that he was made. To every of these the
holy Councell giueth the curse of *Anathema*: nay rather
it cannot abide that either his damnable opinion, or ar-
rogant madnes, or these blasphemous words of his,
should come vnto any mans eares. And as concerning
his affaires, you haue heard what end they had, or at least
you shall heare by vs hereafter: least we may seeme rash-
ly, and without cause to persecute him, who indeed hath
receaued a iust pay and punishment for his deserts.

The man brake forth into such desperate malice,
that he drew with him *Theonas* Bishop of *Marmarita*,
& *Secundus* Bishop of *Ptolemais* into such mischief as
he fell into himselfe: for looke what punishment he
suffered, the same did they. But when as *Egypt* by Gods
speciall grace, was thoroughly purged both of that per-
uerse and blasphemous opinion, & also of certaine men
that were not afraid to sow sedition and discord among
that people, that before had liued in peace and vnity: yet
notwithstanding there remained the obstinate blind-
nes of *Meletius* himselfe, and such others as were pre-
ferred by him to Ecclesiasticall dignities. Of which
matter, what the Councell hath determined, heere (our
welbeloued Brethren) you shall plainly see.

The Councell being fauourably inclined towards
Meletius (for if his cause had bene examined with seue-
rity, he had deserued no fauour at all) doth presently
Decree, that he shall remaine and abide in his owne Cit-
ty; that he shall haue no authority to giue Imposition of
hands, or to aduance any man to any Ecclesiasticall fun-
ction; and that it shall not be lawfull for him to be pre-
sent in any other City, or Countrey for any such pur-
pose

pose; but only to retayne the bare name of his office and dignity.

It is also decreed touching such as be ordayned Priests by him, that after they shalbe confirmed by a more sacred & mysticall impolitio of hands, with this condition they shalbe receaued into the comunion of the Church; that they shall enioy their degree of Clergy & Ecclesiasticall dignity; yet so, that they shalbe inferior to all the Priests in euery Church & Prouince, which the most Venerable man & our fellow-Bishop *Alexander* hath ordayned. Moreouer they shall haue no authority to prefer vnto the seruice & ministry of the Church, such as it pleaseth themselves; neither shall it lye in their power, to giue the names of such as shalbe chose to execute any Ecclesiasticall office. And finally they shall not intermeddle with any thing without the consent of the Bishops of the Catholike & Apostolike Church, which are subiect to *Alexander*.

And as concerning such, who by the grace of God, and help of your good prayers, haue neuer fallen into faction or schisme, but kept themselves free from all spot of error, within the bounds of the Catholike & Apostolike Church; let them haue authority, both to giue holy Orders, and also to nominate such as are to be preferred to the Clergy; and withall to execute freely all such things as the law and custome of the Church requireth. If in case, that any of those that presently enioy any dignity in the Church, shall finish the course of this life; then shall one of those who haue bene thus newly admitted into the Church, supply his roome, if he be a man sufficient, and chosen by the people: and the Bishop of *Alexandria* shall confirme the peoples

peoples choyce. It is also our pleasure, that the like liberty be granted to all others.

But as for *Meletius*, other expresse order is taken for him, that both in respect of his presumptuous boldnes, whereby he brake the well ordered array of the Church, and also for his wilfull ignorance, which he openly shewed: he is therfore to loose all power and authority, forsomuch as he is a man of that nature & quality, as is like to molest the Church againe, with the same disorder. And these Decrees do properly and specially concerne *Egypt*, and the most holy Church of *Alexandria*. But if any thing els shalbe established & agreed vpon, whilest our most Venerable Brother and fellow in office *Alexander* shalbe present, he himself as a principall agent and partener in the matter, shall make relation of all at large.

Touching our consent for the celebration of the most holy feast of Easter; we let you to vnderstand, that the controuersy rayed about that matter, was by meanes of your good prayers well and discreetly qualified, so that all the Brethren which inhabite the *East*, who in times past followed the obseruation of the *Iewes*, in keeping this feast of Easter, are now determined, for the time to come, to follow the *Romans*, who euer from the beginning haue kept it as we haue done. Now therfore seeing that these matters are brought to an happy end, and that a generall peace & concord is established (the very rootes of Sects and Heresies being pulled vp) it is your partes to reioyce, and to receaue with greater honour, and inward affection the most Reuerend *Alexander* our fellow in office, and your Bishop, who being here present, was a cause:

cause of great ioy vnto vs, and tooke great paynes (for a man of his age) to bring the troubled estate of your Church vnto a quiet calme. We beseech you to pray vnto God for vs all, that such things as the Councell hath well decreed, may euer remaine sound & inuolable, by the assistance of Almighty God the Father, and of our Lord Iesus Christ, together with the Grace of the holy Ghost, to whom be glory for euer and euer. Amen.

THE CONSVBNTIALL AND
ETERNALL TRINITY.

But notwithstanding that this heavenly Assembly of Bishops, applyed vnto *Meletius* his disease, the medicine that I haue sayd: yet euen to this present day there do remaine certaine reliques or remnants of his mad opinion. And there are in those places certaine Companies of Monkes whose doctrine is not sound, following in their order & conuersation of life, many foolish and vaine obseruations, and addicting themselves wholly to the frantike madnes of the *Iewes* and *Samaritans*.

Moreouer the mighty Emperor *Constantine* wrote an Epistle, wherein he certifieth the Bishops that were not able to come to the Councell, of such things as were there decreed: which Epistle I haue thought expedient to lay downe in this History, because therein is plainly scene the godly mind of him that wrote it.

THE

THE EPISTLE OF CONSTANTINE, to the Bishops that were absent, touching such things as were decreed in the Councell.

CHAP. X.

CONSTANTINE the Emperour vnto the Churches greeting. Whereas the flourishing & prosperous state of the Cōmon-Wealth, is a manifest prooffe vnto vs, of the speciall grace & fauour of God: therfore this hath bene alwayes our chiefe care, to haue one faith, vnfayned charity, & a generall cōsent in Religion, & worship of God preserved among all the people of the Catholike Church. But because that thing could not be well accōplished, vnlesse all, or the most part of Bishops were assembled together, & euery one seuerally should giue his iudgment in causes of Religion; therfore after that so many as possibly might, met together, I my selfe as one of your number was also present. For I did not refuse (wherof I am exceeding glad) to ioyne my self in that seruice with you. And so long was euery thing exactly discussed, vntill at length such sentence was pronounced, as God the behoulder of all things (by reason of the vnity and consent of minds) did like & allow: insomuch that there was nothing left, which any wayes concerne either discord of minds, or controuersie of Religion.

When disputation was moued about the most holy feast of *Easter*, it was agreed by common consent of all, that all men whersoever, should keep it on the selfe same

same day. For what could be better or more honorable, then that his feast, wherby the hope of immortal life is offered vnto vs, should be euer obserued by all men after one and the selfe same manner and obseruation? And first it seemed to be great shame and dishonour vnto vs, if we should follow the custome of the Iews, in keeping of that sacred feast, who for that they haue defiled their hands with that great and horrible wickednes of shedding our Sauours Blood, they are iustly blinded with error and ignorance. We are left at our owne liberty, to refuse their custome, & to deliuer to all posterity a more true manner of obseruing this feast, which we haue euer retayned from the first day of our Sauours passiō, to this present time. Therefore let vs haue no fellowship, nor communion with that cursed cōpany of the Iewes: for our Sauour hath taught vs to tread another trace, then they haue done. And that course which is intended by the Professours of our holy Religion, is both lawfull and decent.

Let vs therefore all ioyne togeather, and with consent of hart and mind, sticke vnto that (most Venerable Brethren) and separate our selues from the detestable opinion of the Iewes: for indeed it is too absurd that they should proudly vaunt against vs, that without the help of their religion we cannot obserue this feast aright. How can it be possible, that they should in any thing belieue aright, who after that they haue slayne our Lord, are fallen into a kind of frenzy, and are not led by reason, but are carryed headlong with a violent passion of mind, Whither soeuer that naturall madnes of theirs doth dryue them? Hence it cometh, that in this matter they cannot vnderstand the

the truth: & they haue gone so far astray, that whereas it became the to make amends for their former faults, they now celebrate the feast of *Easter* twice a yeare. Then what reason is there, that may moue vs to follow those men, whom we know right well to commit such grosse and manifest errour. For we may not permit that one & the same feast be solemnized twice a yeare. And though I for my part should not propose these things to you: yet it pertayneth to your Wisdoms with all diligence to pray vnto God, that he will not suffer those deuout and well meaning minds of yours to be stayned with the corrupt manners of such malicious men.

Moreover you may easily conceaue how haynous a fault it is, that any dissention should raigne amongst vs, in so great & solemne a feast of our Religion. For our Sauour hath deliuered vnto vs one festiuall day of our liberty, to wit, the day of his most holy Passiō, and his pleasure is that there be but one Catholike Church, the members wherof though disperſed into diuers places, yet are they knit togeather in one spirit, that is, in the will and pleasure of God. Let your Wisdomes therefore diligently consider how lamentable and shamefull a thing it is, that vpon one and the very same day, some shall giue themselves to fasting, and others to feasting. And againe, that when *Easter* is ended, that some should apply themselves to feasting & of fasting. pastime, and others to afflict themselves with fasting and abstinence. Wherefore then, this matter requireth due reformatiō, as also to be brought into one order, and in all places obserued alike; for so is the pleasure of Gods diuine providēce, as it is well knowne to you

all. And whereas it was our parts so to handle this question, that we may haue nothing to do with the custome of the Iewes, who haue bene necessary to their Lord & Maisters death: & withall to hould that laudable and decent custome which all the Churches in the world, either in the West, or the South, or the North, and diuers also in the East do obserue: therefore thus it was decreed by the generall cōsent of vs all. And I also haue vndertaken for you, that your Wisdomes will easily giue consent, and approue with ioyfull minds, whatsoeuer is vniformely obserued in the City of *Rome*, in *Italy*, in all *Africke*, in *Egypt*, *Spaine*, *France*, & *Britany*, in *Lybia*, & in all *Greece*, in the iurisdiction of *Asia*, & *Pontus*, and in *Cilicia*: and that you will diligently consider that in the places aboue mentioned, there are not only a greater number of Churches, but also that their manner is by common consent to ratify that which is most agreeable to reason, and furthest off from the false opinions of the periured *Iewes*.

And to conclude, it pleased vs all by cōmon consent, that the most holy feast of *Easter* should be alwayes obserued vpon one and the selfe same day. For in so holy and solemne a thing as this, there ought to be no dissention: nay rather, to follow this opinion wherein there is no errour in faith, nor spot of sinne, is a thing that deserueth great commendation. The state of the question standing thus, it behoueth you to reuerence and imbrace this Decree with willing minds, as a speciall gift of God, and a cōmandment sent downe from heauen. For whatsoeuer is decreed in the holy Councell of Bishops, it is all to be attributed to the will of God himselfe. Wherefore after you haue giuen notice

vnto

The authority of
Cōcels.

vnto our beloued Brethren of such things as are decreed in this Councell, of the doctrine here established, and the manner to obserue the most holy feast of *Easter*: you ought first to approue it your selues, and to take such order that things may be settled in that good estate which I haue long desired: so that I and you together may celebrate that sacred feast all on a day: and that I may reioyce for your sakes, as I shall indeed, whensoever I shall heare that both the tyrāny of the Diuell, by your good endeauiours and the grace of God, is vtterly beaten downe; and that our faith (after peace and vñity established) doth flourish and increase in all the world. God keep you (my deare Brethren) in prosperous health.

OF THE PROVISION OF VICTY-
alls bestowed vpon the Clergy by Constantine:
and of his other vertues.

CHAP. XI.

THESE things wrote the Emperour vnto such as were not present at the Councell. And as concerning the Bishops that met in the Councell, (they were as I sayd to the number of three hundred & eightene) those he entertained with curteous speeches and rich presents, commaunding seates to be provided for them, that he might feast them all before they went. Such as were more famous among the rest, those he placed at his owne table: others he sent vnto other tables. And seing that the right eyes of some of them were pulled out of their heads, as soone as he knew that

Honour
done to
Martyrs.

54

The Ecclesiasticall History

their constancy in defence of the faith was the cause of that blemish, he layd his lips vpon the mayme, being certainly perswaded that by kissing the place, he should receaue some blessing.

Nunnes.

The banquet being ended, he distributed other gifts among them: he sent letters to the Gouernours of Provinces, giuing them in charge, that a certayne quantity of corne should be yearly denyded to widdowes, and such as liue in perpetuall virginity. And besides these, vnto Clergy men also that haue consecrated themselves to the seruice of God: this quantity of corne he measured rather according to the greatenes of his owne bounty and liberality, then according to the necessity of the poore. There is paid at this day but onely the third part of this pension, for that the wicked Tyrant *Iulian* tooke away the whole duryng his tyme: but his successour commaunded to be giuen that third part which is yet paid. For the famyne which raigned in those dayes lessened the pensions which were wont to be giuen to such manner of people. But if it be so, that the beneuolence then giuen by *Constantine* was thrice as great as now it is, then any man that will may easily perceauce how exceeding great the Emperours liberality was.

One thing there is besides, which I may not passe ouer in silence. There were certayne persons troubled with the itching humor of carping at other mens faults, who made complaynts against certayne Bishops, and offered their bylles of accusation to the Emperour. The Emperour before any agreement was concludèd, tooke the bylles of accusation, bound them together with a Rring, signed them with his scale of armes, and com-

maun-

Of Theodoret. Lib. I.

55

maunded they should be kept. At the length when peace and vñity was established by his meanes, he called for the complaynts, & committed them to the fire in the presence of them all, and protested on his corporall oath that he neuer read any word of the contents. For (said he) *the faultes of Priests are not to be disclosed to the people, least they take scandall therat, and so challenge to themselves licence and liberty to sinne*. The report goeth, that he added further these wordes. That if he should happen to see a Bishop abuse another mans bed, he would pull off his cloth of Estate and couer that shamefull fact, least the view therof might offend the behoulders. When he had giuen this, and other such counsell to the Bishops, and had honoured the Priests of God in this bountifull manner, he bad them retürne euery man home to his owne flock.

Emperours
honoured
Priests.

Now I meane to lay downe in my history the Epistle of *Eusebius* Bishop of *Casarea*, which he wrote touching the faith of the *Nicene* Councell, that I may by so doing reprove the detestable wickednes of the *Arians*, who not only despise the cōmon Fathers of the Church, but also set at defiance the Fathers of their owne Religion: for in this Epistle their furious and desperate madness is cleerely refuted. For how could they reuerence *Eusebius* as a man of their owne religion: yet for all that, they manifestly disallow and deny his writtings. This Epistle was written by him vnto certayne *Arians*, who, as it is very credible, layd to his charge that he was become a Traytour to their doctrine. But the Epistle it self will best declare the writers meaning.

THE

THE EPISTLE OF EVSEBIUS

*Bishop of Casarea in Palestine, which he sent from
Nice to the people of his owne Diocesse, at the
very time when the famous Councell was holden,
touching the Nicene Creed.*

CHAP. XII.

ALTHOUGH it be very likely (my louing Brethren) that long before this time, you haue heard news concerning such matters of faith as haue bene handled in this great and full Councell of Nyce (for same is a swifter messenger of newes then is the true discourse of the thinges themselves :) yet notwithstanding that you may not be deceaued by the vncertayne reports of others, therefore I thought good to send vnto you, first of all that forme of faith which I proposed to the Councell, as also that other which the Bishops set forth, adding to our words somewhat more of their owne. Our Creed therefore was read in the presence of the most holy Emperour, and proued very sound and Catholike, wherof this is the tenour.

No man
could be
a Bishop
vnlesse he
were first
a Priest.

The faith expounded by vs, according as we receaued it of the Bishops our Predecessors, as we learned in our Catechisme, and first principles of Christian Religion, as we heard at the first tyme that we were clenfed in the font of baptisme, as we haue learned out of the holy Scriptures, and as we believed and taught when we were first a Priest, and now a Bishop: so also we do believe at this present time, and so we expound our faith to you. And this it is.

We

Of Theodoret. Lib. I.

We belieue in one God, the Father Almighty, creator of all things Visible and Inuisible, and in one Lord Iesus Christ, the Word of God, God of God, Light of Light, life of life, the onely begotten Sonne, the first borne of all creatures, begotten of the Father before all worlds, and by whom all things were made, who was incarnate for our saluation, and conuerfed among men, who suffered and rose againe the third day, & ascended to the Father, and shall come againe in glory to iudge the liuing and the dead. We belieue also in one holy Ghost. And we belieue euery one of those to be, & to haue his essence; the Father to be truly the Father, the Sonne to be truly the Sonne, and the holy Ghost truly to be the holy Ghost, according as our Lord himselfe said, when he sent his disciples to preach: *Goe ye and teach all nations baptizing them in the name of the Father, the Sonne, and the holy Ghost.* Touching whom, we professe our selues to be of this mind, & of this opinion now and alwaies heretofore, and so we will belieue euer till death: we meane to perseuere in this faith, and do denounce the curse of *anathema* to euery wicked hereby whatsoeuer. And we doe call to witnesse Almighty God and our Lord Iesus Christ, that in euery one of these articles we haue thus believed vnfaignedly from our very hart, euer synce the time that we were of discretion to know our selues. And at this present time thus we belieue and affirme: and we are able to prone it by inuincible arguments, and to perswade you by reason, that such was our faith in tymes past: and to the same faith our preaching was conformable.

After we had thus declared our faith there was nothing found that any man might iustly reprove. Besides

II

this

this, the most holy Emperour himselfe first of all gaue testimony, that this our faith contayned nothing but the truth, and constantly auouched that himselfe was of the same opinion, and he gaue cōmandement that all should giue their consents to the same, & that they should subscribe and agree to the wordes of the same, if so be that the word *Consubstantiall* were added vnto it: which word he expounded after this manner: This word *Consubstantiall* is not meant of any bodily affection, neither hath the Sōne his essence of the Father, either by meanes of any diuision or parting asunder (if it be lawfull so to say) for it is impossible that a nature which is onely concerned by vnderstanding, that hath neither matter nor body, should be capable of any bodily affection, but these matters be such as are to be expressed in diuine & secret wordes. The wise & godly Emperour discoursed of these matters thus, like a Philosopher. But the Bishops by reason of the word *Consubstantiall* published this forme of faith as followeth.

THE FORME OF FAITH PUBLISHED IN THE COUNCELL.

We beleeue in one God, the Father Almighty, the Creator of all things visible and inuisible, and in one Lord Iesus Christ the Sonne of God, begotten of the Father, the onely begotten, that is to say of his Fathers substance, God of God, light of light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made both in heauen & earth, who for vs and for our saluation came downe from heauen, and was incarnate, & became man: he suffered, he rose againe the third day, he ascended into heauen

heauen, and shall come againe to iudge both the liuing & dead. And we beleeue in the holy Ghost. Whosoener therfore do say, that there was a tyme when he was not, that he was not before he was borne, that he had his beginning of nothing, that he was begotten of any other substance then of the Fathers: and lastly whosoener do say, that he can be altered or changed; to those the Catholike and Apostolike Church of God doth denounce *Anathema*.

When the Fathers had prescribed this forme of faith, we began diligently to aske of them what was their meaning in these wordes, *The Sonne is of the Fathers substance, and consubstantiall to his Father*. Then began to be moued certaine questions and answeres, and it was very exactly disputed what should be the true vnderstanding of those wordes. They confessed, that to be of the Fathers substance, is as much to say, as to be of the Father, and yet not to be any part of the Father. It seemed most conuenient vnto vs, to consent vnto that godly opinion, which teacheth that the Sonne is of the Father, & yet not any part of his Fathers substance. Therefore we also condescended to this sentence, not refusing the word *Consubstantiall*, because that peace and vinity was the mark whereat we leuelled, and we had giuen our selues a *Cauat* before hand not to digresse from the right faith.

In like manner we approued these wordes, *Begotten not made*. For they sayd, that *to be made*, is a word which is comon also to other creatures that the Sonne made: and that the Sōne is not a creature like vnto those creatures whom himselfe hath made, but of a farre more excellent substance then any creature is endued withall,

which substance the holy Scriptures do teach to haue bene begotten of the Father, forsomuch as no mortall creature can eyther in words expresse, or in mind conceaue the manner of his generation.

In the same manner the words, *the Sonne is consubstantiall to his Father*, were by reason discussed. And it was proued, that they should not be vnderstood after any corporall manner, nor haue any affinity with mortall creatures. For it cannot stand with any diuision of substance, nor cutting away, nor perturbation or change of the Fathers essence and power, because that the vnbegotten nature of the Father is far of from any such thing. Againe that these words *Consubstantiall to the Father*, do signify nothing els, but that the Sonne hath no similitude with other creatures, but is only like to the Father that begat him, and is not begotten of any other substance or essence, but of the Fathers.

After that the matter was thus expounded, it seemed good to approue it with consent: for so much as we knew that diuers ancient Bishops and VVriters very famous and eloquent, haue vsed the word (*Consubstantiall*) to declare the Godhead of the Father & the Sone. Thus farre of the faith expounded and published in the *Nicene* Councell, vnto the which all of vs from the highest to the lowest gaue our consents, not rashly & vnaduisedly, but according to the questions moued & discussed in the presence of the most holy Emperour, and approued by the common consent of all, for the causes before alleadged.

Moreouer we thought it necessary to approue the forme of Excommunication, which was proposed by the after the faith was expounded: because therein it was forbid-

forbidden that no man should vse any termes which the custome of the Scriptures do not allow; by which termes haue happened all these reuels & disorders wherewith the Church is thus disquieted. For when there is no Scripture giuen by inspiration from God, which vseth these words (*that the Sonne of God tooke his beginning of nothing; that there was once a tyme when he was not. & other words all of one effect*) it seemed therefore nothing conuenient, either to teach such words or vtter them. To which Decree of the Councell in this conuenient order established, we for our parts gaue consent: forsomuch as before this time we were neuer accustomed to vse such termes.

These things (my louing Brethren) we were forced of necessity to send to you, that we might not only informe you of the Decree which followed immediately after our disputation and agreement; but also to let you vnderstand, that at the first time (by reason that we were somewhat moued with that which others had written to the contrary) we continued, as reason required, in one opinion, euen to the last houre. But at length we easily condescended vnto that, which we perceaued to be such, as no man might iustly be offended withall. For when we perused with an indifferent mind, the sense and meaning of the wordes, their exposition of the faith seemed to agree with the same forme of ours, which we our selues before had graunted and proued.

A REBVEKE GIVEN VNTO THE
*slanderous reports of the Arians, taken out of the
 bookes of Eusebius Bishop of Cæsarea.*

CHAP. XIII.

THAT the word (*Consubstantiall*) is no new found thing, nor lately inuented by the Fathers assembled in the *Nicene* Councell; but by our Ancestors long ago, deliuered to vs their posterity from hand to hand, *Eusebius* himselſe is a sufficient witnesse. Moreouer that all the Fathers that met in the Councell did by common consent approue the forme of faith which was there expounded, the same Author doth manifestly declare, both in the foreſaid Epistle, & also in another worke, wherein he ſet forth the prayſes of *Constantine* the Emperours life: for thus he writeth.

When the Emperour had thus diſcourſed in the latyn tongue (another interrupting his words) he left vnto the Presidents of the Councell all the rest of the conference. Then began ſome to complayne againſt their neighbours, and others to anſwere in their owne defence, and to returne all the fault on the heads of their aduerſaries. Many things being propounded on both parts, and great controuerſies rayſed euen in the first entry of the diſputation; the Emperour with a myld & patient ſpirit, began to giue attentio to all, & with diligent ſtudy to comit to memory ſuch queſtions as were moued: he helped the diſputers by counſe, ſometimes taking part with the one, & ſometimes with the other. When they ſeemed to quarrell with great con-

cōtention, he reconciled the together by little & little: he conferred in very ſweet & courteous manner with the all: and vſing the Greeke tongue (for he was not ignorant of that language neither) he ſhewed himſelſe mild & affable. Some he perſwaded, ſome he appealed with words, others that ſpake well, he prayſed: finally he laboured to bring them all to vnity and agreement, ſo far forth that at length, they fell into ſuch perfect agreement of minds touching all matters called in queſtion, that one vniforme faith preuayled by conſent of them all, and one ſet time was prefixed for the celebration of Eaſter. Laſtly ſuch things as were thus decreed by common conſent, were ſubſcribed with euery mans hand, and recorded in writing.

And a litle after thus he addeth: When matters were thus determined, he gaue them liberty to returne euery man to his owne home, which they did very ioyfully; and they who a litle before were far deuided one againſt another by reaſon of their diuers opinyons, were now knit together and compacted as it were into one body; and one ſentence and opinion preuailed among them all, which was alſo confirmed by the Emperours conſent. Therefore the Emperour reioycing for the happy ſucceſſe of the matter, ſent his letters to ſuch as came not to the Councell, making the fruite therof common to them all. He alſo commaunded a great ſome of money to be diſtributed among all the people diſperſed in Countreys and Cityes. And thus he honored the ſeſſiſhall day, ſolemnized in memory of the twentieth yeare of his raigne. Thus far *Eusebius*.

Wherefore the *Arians*, howſoeuer they make no conſcience to contradict other Fathers, yet becauſe this

Euse-

Eusebius is had in reuerence and admiration among them, they ought therefore to giue credit to his words, when he teacheth that the faith set forth in the *Nicene* Coūcell was approued by the consent of them all. Furthermore though they fight against the opinions of their owne Fathers, yet when they shall vnderstand of the most shamefull death of *Arius*, it behoueth them with all their endeauours to abhor the wicked doctrine which was hacht and brought into the world by him. And because it is likely that there are many who haue not heard of the manner of his death, therefore I meane to declare in what order it came to passe.

OF THE MISERABLE
death of Arius.

CHAP. XIII.

THIS *Arius* when he had remained long at *Alexandria*, although he laboured to slander the Ecclesiasticall assemblies with the like faulnes as he did before: yet he craftily bare the world in hand, that he had recalled his wicked doctrine, and promised to imbrace the Creed of the *Nicene* Coūcell. But when he could not perswade the godly man *Alexander*, nor *Athanasius* neither who succeeded him both in the Seate of the Bishoprick, and in vertuous demeanour also: then againe being supported by the help & countenance of *Eusebius* Bishop of *Nicomedia*, he came to *Constantinople* in all hast. What matters he attempted after his coming thither, and what doome he receaued by the iust iudgment of God, this the famous *Athanasius*

sius doth liuely set forth in an Epistle written to *Apion*. One part of which Epistle belonging to this matter, I meane to comprize in this history, and the tenour therof is this.

Although I my selfe was not present at *Constantinople* when *Arius* died: yet *Macarius* the Priest made faithfull relation to me of all the matter as it fell out. *Arius* by the drift and deuises of the *Eusebian* faction was by *Constantine* the Emperour called to *Constantinople*. When he came thither, he was demanded this question by the Emperour, whether he held the faith of the Catholicke Church? He sware that he belieted aright, & therupon offered to the Emperour his faith in writing. He craftily dissembled the causes for which *Alexander* had banished him the Church: but yet he feigned that he was thrust out of the Church for certaine termes that he tooke out of the holy Scriptures. Therefore after he had taken his oath that he did nor defend those opinions, for which *Alexander* remoued him out of the Church, the Emperour dismissed him freely, speaking to him these or such like words: If thy faith be sound, then thou hast rightly sworne, but if thy faith be wicked, and thou notwithstanding hast sworne, the God from heauen giue sentenc against thee.

Whē he was thus dismissed by the Emperour, *Eusebius* his factiō would haue brought him into the Church by force, as they were wont to do. But *Alexander* Bishop of *Constantinople* a man of blessed memory resisted them, and said these words, that no fathers and founders of any heresy were to be receaued into communion. Then began the *Eusebians* to thunder out threatnings. Euen as,

maugre

maugre thy head (said they) we haue procured the Emperour to send for *Arius*; so also whether thou wilt or no, to morrow next (it was then Saterday) he shall communicate with vs in this very Church. When Bishop *Alexander* heard these wordes, he fell into great heauines and grief of mind: he entred into the Church, he lifted vp his hands, vnto God, he made great moane & lamentation, he complayned very pittifully, and falling downe vpon his face in the Sanctuary, he lay along on the ground, & powred out his prayers vnto God. *Macarius* was there present, and prayed together with him, and heard what wordes he vttered in his prayers. These two things he desired of God, speaking as followeth.

If that *Arius* (O Lord) shall to morrow frequēt the wonted assēblyes in the Church, then take me thy seruāt out of this life, & destroy not the godly together with the wicked. If otherwise thou wilt fauorably spare thy Church (as I know assuredly thou meanest so to do) then I beseech thee, suffer not thine inheritance to fall to ruine & dishonour. Take away *Arius* from among vs, least whē he entreth into the Church, hereby may seeme to enter with him, and wickednes may hereafter possesse the place of true religion. When the Bishop had prayed in this manner he departed in great heauines of mind. Afterwards there happened a strange & horrible thing, and almost incredible. For after the threats of the *Eusebians*, Bishop *Alexander* betooke himselfe to his prayers. But *Arius* trusting in the help of the *Eusebians*, behaued himselfe very fausly: and going to the priuyes (being inforced therunto by necessity of nature) fell suddenly slun on the ground, and (as it is written) he burst asunder in the midst, and tumbling in this sort, he presently

sently gaue vp the ghost, and was bereaued both of life and communion together.

This was the māner of *Arius* his death, as it is well knowne. But the *Eusebians* although they were fouly ashamed of that mischance, yet notwithstanding they buried *Arius* as a fauourer of their religion. Then *Alexander*, of blessed memory to the great ioy of the Church made solemne assemblies (as piety and holy doctryne requireth) accompanied with all the Brethren, he powred out his prayers, he glorified God aboute measure, not reioycing at the death of *Arius* (for God defend that he should haue done so, when as there is a law set downe that euery man must once dy) but because this iudgment was not ordayned by men, but by our Lord himselfe, who entred into iudgment both of the threatnings of the *Eusebians*, and the prayers of *Alexander*, condemning the *Arian* heresy for euer: and shewed that it is vnworthy of the Ecclesiasticall Communion. And though *Arius* had the testimony of the Emperour & almost of all other men, for his receiuing againe into grace and communion: yet was he vtterly condemned by the truth it selfe. Such was the haruest that *Arius* reaped of his noysome and pestilent seed: & heere in this life he saw as it were a Preface or first beginning of the punishment that was to follow, and by the reuenge which befell vpon him, here he plainly discovered his owne iniquity.

But now I meane to alter my discourse, and to declare the deuotion of the Emperour. He sent Letters vnto all his Subiects of the Roman Empire, counsailling them, both to recant their former error, and also to learne our Sauours doctrine: and finally he inuited them

them all to imbrace and follow this truth. Moreouer he encouraged the Bishops of euery Cit ty to build Churches, mouing them vnto the same not only by his Letters, but also by his owne disbursing large and liberrall summes of money, and bearing all the charges bestowed in the buylding. But his owne Letters written to that effect, will make the matter more playne.

THE EPISTLE OF THE
Emperour Constantine, concerning the
building of Churches.

CHAP. XV.

THE victorious Emperour *Constantine* the Great to *Eusebius* greeting. Whereas (my louing brother) I am well assured that by reason of the malicious lawes of the tyme, and fore tyranny which persecuted the seruants of our Lord and Sauour, ail the buildings of Churches are either through negligence fallen downe to the ground, or els through feare of present dangerlesse repayed then they ought to be: So now when euery man is restored to liberty, and that cruell Dragon by the prouidence of Almighty God, and our diligent seruice, is remoued from the gouernment of the common wealth; I thinke that the mighty power of God is well knowen vnto all men. And therefore I am perswaded that such as either through feare, or want of faith haue fallen into sinnes, when they shall once attayne to the knowledge of the true God, will returne home into the right and vndoubted way of life. Therefore our pleasure is, that in all Churches vnder your iurisdiction,

risdiction, as also in all other places wheresoeuer any Bishops, Bishops, Priestes, or Deacons vnder your subiection do Priestes. Deacons. gouerne, that you giue them warnyng, that diligent care be taken to preserue the buildings of Churches, Building of Churches. that either such as do yet stand may be repayed and enlarged, or that new be buylt from the ground in such places as there is any necessity.

And as concerning the necessary charges of building, that your self, and others in your name shall demand of my Presidents & Gouernours of my Countreys, I haue giuen them aduertisement by my letters that with all study and forwardnes of mynd they shall disburse and make prouision of all such thinges as your Holynes shall appoint. God preserue you long in prosperous estate, my louing brother. These things did the Emperour by his letters signify to the Bishops of euery Prouince, about the buylding of Churches. And what he also wrote to *Eusebius* of *Palestine* about providing bookes of holy Scripture, a man may best vnderstand by his owne letters.

ANOTHER OF CONSTANTINE
the Emperours Epistles, about the preparing
of holy Bookes.

CHAP. XVI.

THE Victorious *Constantine* the Great to *Eusebius* greeting. Whereas by the prouidence of God the Father, and our Sauour Christ, there be in the City of *Constantinoble* great multitudes of people who haue ioyned themselves to the holy Church;

and to the end that such things as belong to religion, may better increase in that place from time to time: it seemed good vnto me, that more Churches be there builded. Therefore do you execute with a willing minde that which is my pleasure in this behalfe. I thought it very necessary to signify vnto your Wisdom, that you prouide fifty volumes in Parchment, that may be legible, both handsome for vse, and light for carryage, and commaund them to be written out very fayre: and let them contayne such Bookes of holy Scripture, as are most necessary for the doctrine & edification of the Church. We haue also sent our gracious Letters to our high Treasurer, giuing him in charge to prouide all things requisite for the making of these bookes. And that these bookes may be copied with all speed, it is your part with diligence to prouide. For we haue giuen authority vnto you, as reason required, by the tenour of these Letters, to take vp two comon wagons for carryage of such things as are necessary, because by that meanes, order may be taken that some of the Copies which are fairest written may be easily conuayed hither vnto vs: and the same may be done more conueniently, if you do commit that office to one of the Deacons of your owne Church, who at his comming shall well vnderstand our gracious fauour and liberality towards him. God preferue you in prosperous estate my louing Brother.

Although by these letters a man may giue a great coniecture, or rather plainely vnderstand, that this Emperour of famous memory addicted all his study to enlarge the seruice of God; yet besides that which is said already, I will here record that notable work of his

his, I meane the goodly Church that he builded to beautify our Saviours Sepulcher. For being aduertised, that some who were addicted vnto the worship of Idols, like vnto the enraged Priests of *Vesta*, had dammed vp the Sepulcher of our Lord with a mount of earth, meaning thereby vtterly to deface the memory of our saluation (for in the very same place they had buylt a temple of the wanton goddesse *Venus*, in derision of the pure and vndefiled childbirth of the Virgin *Mary*) he therefore gaue strait commaundement; that the accursed building should be ouerthrowne; and that the mount which was polluted with vnpure and wicked sacrifice, should be carryed away and voyded far from the walles of the Citty, and also that a goodly large and faire Church should be built in the place. But the Emperours Epistle which he sent to the Prelate of the Church of *Hierusalem*, will make the matter plaine. *Macarius* then governed that Church, of whō we haue made mention before, who also was present at the great Councell of *Nice*, and ioyntly with other Bishops stood in the combate very valiantly, against the wicked blasphemy of *Arius*. The tenour of his Epistle is this.

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ANOTHER EPISTLE OF
Constantine, vnto Macarius Bishop of Ierusalem, concerning the building of the
Temple of God.

CHAP. XVII.

THE victorious Emperour *Constantine* the Great to *Macarius* greeting. So great is the bounty which our Sauour Christ hath shewed vnto vs that no curious speech, nor flowing vaine of eloquence can set forth this present miracle with worthy praise. For whereas that famous monument of our Sauours passion which hath layen hid in the bowels of the earth for so many yeares together, hath now at length bene brought to light, and appeareth to the seruants of God, at such time as they haue recouered their liberty, & triumphed ouer the cōmon enemy of men: this, I say, is a thing that passeth all admiration. For if all the wise mē which dwell vpon the face of the earth were assembled together, and should attempt to say somewhat of the worthines of this matter, they would not be able to giue it his due praise in any degree. Because the beliefe of this miracle doth so far excel the capacity of human reason and nature, as any heauenly & diuine thing doth surpasse the things of this life. Wherefore this hath alwaies bene my principall scope and purpose, that euen as the true faith doth euery day enlarge and shew it self by new miracles; so also the minds of euery one of vs ought to be more careful in keeping the holy lawes of the gospell in all cōcord & ciuill behauiour.

Fur-

Furthermore we would haue you to be well assured of that which all men els may well perceauē; to wit, that of all other things this is my speciall care, that the Sacred place of our Sauours Sepulcher, which according as God cōmaunded, we clenfed of that filthy & huge heap of idols wherwith it was oppressed, as with some heauy burden; which place hath bene accōpted holy euer from the beginning of the world, by the decree of God himselfe; and now of late hath shewed more euident signes of holines, in that it hath brought to light the faith of our Sauours passiō: I say it hath byn our speciall care, that the same place be beautified with so famous & goodly a building. It behoueth therfore that your Wisdome do so dispose of the worke, and prouide such things as are necessary, that it may in beauty excel all other Churches, for sūptuous building.

As for the rayfing of the walles, and polishing of the with curious workmanship, knowyou, that we haue committed that charge both vnto our friend *Dracilianus*, who is our Lieutenant in many partes of other Prouinces, as also vnto the President of your owne Prouince there. For we haue giuen them in speciall charge, that they learne of your Wisdome what artificers or workmen, and other things els be necessary for the building, and that speedy prouision be made to send them thither. Touching the pillars that are to be made of marble, when you haue considered with your self, which are fayer to the eye, or more commodious for continuance of time, see that relation be made vnto vs with speed; to the end that when I vnderstand by your letters what is wanting, I may take order, that it may be conueyed thither from euery place. For very reason doth require

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Churches
gilded
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that the soueraigne and principall place of the world should be beautified with all kind of ornaments that may be deuised. Whether the rooffe were better to be vaulted in the manner of an arch, or with some other manner of frame, I also desire to be certified by you: for if it be built with arches, then may it finely be gilt with gould. Therefore it remaineth that your Holynes giue speedy information vnto such as I haue committed the charge of this matter, as I said before, both what workmen and artificers, and what charges are required. And withall let me be aduertised out of hand, both what marble pillars are to be hewed, as also of the vaulted rooffe, if that kind of frame do seeme fayrest vnto you. God preferue you, my louing brother, in good and prosperous health.

OF HELENA THE MOTHER
of Constantine the Emperour: and of her endea-
uours about the buylding of the holy
Temple.

CHAP. XVIII.

THE carryage of this Letter was committed to none but to the Emperours owne Mother, the parent of so noble a Sonne; the praise of which woman is proclaymed by the mouthes of all good men: she that brought forth this glorious light of the world, and fostered him with the food of true religion: she neuer refused to take the paines of so long a iourney: she neuer entred into consideration of her old and vnweldy age (for a litle before her death, which was
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in the eightith yeare of her age, she made this pilgry-
mage) but as soone as euer she beheld that place wher-
in our Sauour endured the conflict for the health of the
world, presently she commaunded the accursed Temple
of *Venus* to be throwne to the ground, and the mount
wheron it was built to be voyded forth of the City.
That being done, there came to light the sepulcher
which long tyme lay hid vnder the ground. There were
also found three Crosse, which were buried neere vn-
to the monument of our Lord. All such as were pre-
sent believed without controuersy, that the one of the
three, was the Crosse of our Lord and Sauour Iesus
Christ: and the other two to be the crosses of the two
theeues, that were crucified with him. But they knew
not by any meanes which it was, that had borne the
body of our Sauour, & was sprinkled with the drops
of his precious blood. But *Macarius* Bishop of that City,
a most wise and very godly man, assayed to put their
minde out of doubt in this maner as followeth. There
was a certaine noble woman oppressed with a continu-
all disease; vpon her *Macarius* layd euery one of the
Crosses, one after another, and ioyned feruent prayer
to God withall, and so quickly perceaued the vertue of
our Sauours Crosse. For no sooner was the same ap-
plied to the woman, but immediatly her sore disease
was driuen away, & she restored to her former health.

The holy
Crosse.

A miracle
done by
the Crosse
of Christ.

When the Emperours Mother had by this meanes
learned the thing which she desired, she tooke order
that one of the nayles should be very artificially inclo-
sed in the Emperours helmet, that so she might prouide
for the safety of her Sonnes head, and defend him from
the darts of his enemies: and another she put into the
bridle

The ver-
tue of the
Nayles.

Cap. 14.

Reliques
shined in
siluer.Pilgri-
mage to
Ierusalem.

Nunnes.

brydle of his horse, both to be a guard to the Emperours person, and to fulfill the old prophesy foretould by the Prophet *Zachary* long agoe, *That which shalbe in the horses brydle, shalbe holy to our Lord Almighty*. And as concerning the Crosse of our Satiour, she prouided that one part thereof might be placed in the Emperours Pallace, the rest she inclosed in a siluer shryne, & gaue it to the Bishop of that Citty, & counsailed him to keep it vnto posterity, as a monument of our saluation:

These things being thus settled in this order, she gathered together such Artificers as were cūning in euery kind of science, and began to build Churches very large and spacious, and exceeding glorious for sumptuous Architecture. The beauty and largenes of them I thinke it bootles to publish in writing, especially when almost all the deuout people in the world do run to Ierusalem, and do behould with their eyes those fayre & stately workes. But this Noble Empreffe well worthy of all admiration, did one other famous act that deserued to be committed to perpetuall memory. For first of all she assembled together such women as had professed Virginity all the dayes of their liues: she prouided seates, and bad them sit downe; then she her selfe did the office of a handmayd vnto them, she brought them meate, she gaue them to drinke, she powred out wine, she brought the bason and ewer, and neuer disdained to powre out water to wash their hands. When she had done these and other such things, she returned home to her Sōne. And not long after when she had giuen to her Sonne many good lessons of vertuous life, and armed him with such blessings, as dying persons are wont to giue to their children, then with a ioyfull and quyet mind

mind she departed this life. And after her death such honour was giuen vnto her, as to one who with seruēt deuotion had continually serued almighty God. *Helena* honoured after her death.

HOVV EUSEBIVS OF NICOMEDIA
was translated to the Seate of Constantinople
vniusly, and against the Law of the
Church.

CHAP. XIX.

IN the meane while the *Arian* factiō neuer ceased to put their desperate counsels in execution: for this was the cause why they approued the *Nicene* Creed by the subscriptions of their owne hands, to the end that they might wrap themselues in sheep-skinnes, and yet play the parts of rauening wolues. For no sooner was Blessed *Alexander* Bishop of *Byzantium* (for so was *Constantinople* then called) departed this life, being a man who killed *Arius* with his prayers, as it had bene with darts: he was, I say, no sooner translated to a better life, but presently *Eusebius* the Ring-leader and Patrone of all wickednes, without any respect of those Decrees which lately before were written by the authority of himselfe and other Bishops, forsooke *Nicomedia*, and through pryde and ambition crept into the Seat of the Bishoprick of *Constantinople*: yea, & that contrary to the Canons of the Church, which forbid not onely Bishops, but also Priests to remoue themselues frō Seat to Seat. But is it any meruaile, if they who are enraged with fury, dare persecute the Diuinity of the Sōne of God, when they boldly break the bands of other lawes?

Neither is this the first time that *Eusebius* attempted this fact, for that he had committed the very same many yeares before. For when as the gouernment of the Church of *Berytum* was committed to him, he removed himselfe thence to the Bishopricke of *Nicomedia*, but from that Bishopricke he was throwne out againe, since the time of the Councell, for the lewdnes which he had openly committed. And together with him was deposed *Theogius* Bishop of *Nice*. This doth plainly appeare by the Epistle of the Emperour *Constantine*, which he wrote vnto the people of *Nicomedia* the second time: for thus he writeth in the end of his Epistle, which I will alleage.

THE EPISTLE OF CONSTANTINE
the Emperour, vnto the people of *Nicomedia*,
against *Eusebius* & *Theogius*.

CHAP. XX.

WH O was he that taught the innocent people such matters as these? forsooth *Eusebius* the chiefe agent in all Tyrannicall cruelty.

** Eusebius* For it may be easily knowne by many of his actions, that he mightily tooke part with the * Tyrant: witnesse not onely the slaughter of the Bishops, I meane such as were true Bishops indeed; but also the most cruell persecution of Christians, which doth cry out against him, that this is true. Neither doe I meane to recount in this place, what iniuries he hath offered to my owne person, as that he hath procured against me the ryotous assemblies of my Aduersaries, as
much

much as lay in him; that he hath watched me very narrowly with his prying eies; nay rather he did in a manner play the part of a souldiar & assisted the Tyrant by force of armes: let no man imagine that I lack sufficient reasons and arguments to proue this to be true, if need doth require. For this can I plainly proue, that I detected certaine Priests & Deacons also, who guarded *Eusebius* from time to time. But I will passe over these things in silence, which I speake not to this end, that I take it vnpatiently, but rather to make them to be ashamed of their owne errour.

This is the only feare and care that troubleth my mind: I see you to make your selues accessory to this grieuous cryme: for by the wicked counsaile of *Eusebius*, and by his false doctrine, your consciences are carryed away from the truth. But this matter may be easily redressed, if you will first choose such a Bishop for your selues, as is faithfull, and a man of a sincere and well meaning mind; and so lift vp your eyes and turne vnto God againe, which thing is put in your owne hands now at this present, and long since rested in your owne power, vntil that this *Eusebius*, or some other of his owne faction had posted hither in all hast, and impudently disturbed the right order of election. But because I haue but little to say to you of this *Eusebius*, you haue not forgotten the *Nicene* Councell, wherein I my selfe was present, according as the duty of my conscience required; and for none other intent, but to establish peace and concord among all, and specially to redresse the troubles of the Church, which wicked *Arius* of *Alexandria* had stirred vp: which troubles haue bene much augmented by the factions & dange-

dangerous attempts of *Eusebius*. For what earnest suite think you (my most louing and honorable brethren) did *Eusebius*, being condemned by his owne conscience, make vnto me ? What shamefull shifts did he attempt, when his lyes were discovered on euery side ? First he suborned certaine men to make intreaty for him; next he desired help of me, that he might not be condemned for his lewd behauiour, and depriued of that degree of honour. God is my witnesse, that this is so, whose grace be alwayes present to me and you : he knoweth that *Eusebius* hath abused my vnderstanding, and shamefully lead me from the truth, as I will manifestly declare vnto you. For at that tyme matters were so handled as it pleased him, who still concealed the mischieuous intent of his mind. And to passe ouer in silence many other of his lewd attempts, harken I pray you what wickednes was practised by him and *Theoginus*, who was his companion in all his outrageous actions.

I my self (as it fell out) commaunded certaine men of the City of *Alexandria* who had made a reuolt from our faith, to be sent hither, because that by their meanes, the flame of dissention was the more enkindled. But these honest and good Bishops, forsooth, who by the Decree of the Councell were enioyned to do penance, did not onely admit them into their company, and gaue them security, but also made themselues partakers of their euill behauiour. Therefore I determined to lay some kind of punishment vpon those vngratefull persons, and straitly commaunded that they should be carryed very far from their Seats, & sent into banishment. Now then it is your parts to lift vp the eyes of your vnderstanding vnto God, with that faith wherein you haue

euer

euermained, and in which it is necessary that you abide, and execute the works of charity and deuotion. For if it may once come to passe, that we may haue such Bishops as do excell both in perfection of life and soundnes of doctrine, as also in cyuill & courteous behauiour; then shall we haue great reason to reioyce. And againe if any man besobould and malepart, that he dare make any memory of those Caterpillers of the Church, or shall once open his mouth in their prayse: be it knowne vnto him, that he shall endure present punishment for that offence, by the Ministers of God, to wit, by my meanes and procurement. God preserue you in health my louing Brethren. These men therefore although they lost their degrees of honour, and were chased out of their Cittyes (*Amphion* being placed in the Bishoprike of *Nicomedia*, and *Chrestus* in that of *Nice*:) yet for all that they ceased not to vse such subtilties, as they had done before; and hauing abused the Emperours clemency, as a protectiō of their crafty practises, they renewed the combate, & recouered againe their former dignities.

OF THE CVNNING SVBTILITY
devised by *Eusebius*, and his companions, against the
holy *Eustathius Bishop* of Antioch.

CHAP. XXI.

AFTER that *Eusebius* (as I haue said before) was installed by Tyranny in the honourable Seate of the Bishopricke of *Constantinople*; he then being armed with greater power, by reason of his

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neere neighbourhood vnto the Emperour, & his often accessse vnto him, as also hauing won more authority, for that he was many tymes seene to be familiar with the Emperour, began to lye in waite, and studied how to betray the defenders of true religion. First he feigned that he longed to see *Hierusalem*; and hauing by that meanes deceaued the Emperour (for he pretended that he had a great desire to visit that famous Temple, so much prayled in all the world, which the Emperour had built there) he departed from *Constantinople* with great pompe and maiesty: for the Emperour to do him honour, had furnished him with wagons and other necessities. He was accompanied with *Theogius* Bishop of *Nice*, his fellow and partaker of all his vngracious counsels, as I said before. When they came to *Antioch*, they made great shew of friendship towards *Eustathius*, and were very honourably receaued by him. For the great *Eustathius*, that stout defender of the truth, vsed them with all kindnes and brotherly loue. But as soone as they were come to the holy places of *Hierusalem*, and had seene *Eusebius* Bishop of *Cesarea*, *Patrophilus* Bishop of *Scythopolis*, *Actius* Bishop of *Lydda*, and *Theodotus* Bishop of *Laodicea*, and other fauourers of the *Arian* heresy; they disclosed vnto them that feat which they had treacherously intended: and taking them in their company, they returned to *Antioch*.

And wheras these other Bishops whom now I named came with them to *Antioch*, they made shew and pretence that it was done to honour *Eusebius* and *Theogius* with their company; but in very deed it was done to betray the fayth, and to batter downe the true religion. For that they hyring a cōmon strumpet, and such

a one

a one, as had set to sale as well her body, as her tongue, entred into secret counsel together, where they suborned the miserable woman, hauing an infant sucking at her breasts, to say that *Eustathius* was the Father of that child. She did as they had taught her, and exclaymed with a shameles face, *Eustathius is Father to this boy*. But *Eustathius* knowing in his conscience that this cryme was forged, bad the woman bring forth her witnessses to proue the fact. She answered that she had no witnessse that was priuy therto, but herselfe. Then they, as seeming to be indifferent Iudges, required of her an oath. And although the Law doth plainly denounce, *In the mouth of two or three witnessses, let every word be confirmed*: and the Apostle doth flatly cōmaund, that no accusation brought against a Priest^m, *be admitted without two or three witnessses*: yet for all this, these fellowes despising the Lawes of God, neuer doubted to admit an accusation against so famous a Bishop, without any witnessse at all.

Therefore as soone as the wretched woman had sworne that which she said before, and cryed out with an impudent voice, that *Eustathius* was the true Father of the child, presently these honest iudges and fauourers of the truth (no doubt) pronounced sentence against him as an adulterer. And when as the other Bishops (for there were present not a few that were valiant defenders of the Apostolike doctrine, & such as were partly acquainted with *Eusebius* subtil behaviour) began to reclayme openly, & to withstand, that the great *Eustathius* might not receaue so vniust a sentence; presently the authors of this wicked fact posted to the Emperour. And hauing perswaded him that the cryme

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Matth. 18.
2, Cor. 13.
1. Tim. 6.
Note that
the Apo-
stle for-
biddeth
priests to
be condē-
ned with-
out two
or three
witnesses.

layd to the charge of *Eustathius* was true, and that the sentence of deprivation giuen against him was iust, they preuayled so far, that *Eustathius* that great Champion of Religion and Chastity, was driuen into banishment, as if he had bene both an adulterer and a Tyrant. He therefore was led through *Thracia*, vnto a certaine Citty of *Illyrica*.

OF THE HERETICALL

Bishops that sate at Antioch, after the banishment of Eustathius.

CHAP. XXII.

WHEN *Eustathius* was thus departed, *Eulalius* was chosen Bishop of *Antioch* in his roome: who shortly after departing this life, the *Antiochens* were determined to haue *Eusebius* Bishop of *Cesarea* translated to them. But when *Eusebius* refused to be translated from Seate to Seate, and the Emperour had also commaunded the contrary, they chose *Euphronius*: when he was also dead (for he liued but a yeare and a few moneths after his election) *Placentius* was ordayned Bishop of that Church. All these had their minds infected with the spot of the *Arian* heresy. Therefore many there were, both of the Clergy, and also of the people, who being resolu'd to serue God with holines and pure deuotion, did forsake the publicke assemblies of the Church, and began to make their assemblies feuerally among themselves: who were therefore called *Eustathians*, because that after the departure of *Eustathius*, they resorted to the seruice of God a part.

But

Catholicks
come not
to Hereticks
Churches.

But to returne to that miserable Strumpet, who falling into a most grieuous and continuall disease, discovered all the treacherous conspiracy of the *Eusebian* faction, and the whole tragedy by them contriued. She aduertised two or three Priests, and many others, of the fraudulent dealing of *Eusebius*: she confessed also that she was hired for money to accuse *Eustathius* of that forged crime, but yet for all that, her oath was not false in some respect: for there was one *Eustathius* a Copper-smith who was indeed the father of the child. These were the things that the good faction of the *Eusebians* wrought at *Antioch*.

OF THE CONVERSION OF the Indians to the faith of Christ.

CHAP. XXIII.

ABOUT that very tyme, the light of the knowledge of God first appeared amongst the *Indians*. For when as the noble prowesse and singular deuotion of the Emperour *Constantine* was famous in euery mans mouth, and the Barbarians round about had learned by long custome & experience, that peace was better then warre; then all of their owne free will entred into league and society among themselves. And many there were who partly of desire to see other Countreys, and partly for trafficke and trade of merchandize entred into long and dangerous voyages.

At that time a certaine Philosopher of *Tyrus*, longing to go to see the furthest *India*, tooke in his company two yong youtnes that were his brothers

sonnes, and went on his iourney: who as soone as he had broken his longing, he imbarcked himself againe, & returned toward his Countrey with speed. And being compelled to go a shore in the mydde of his course, to take in fresh water, it fell out that the Barbarous people made a suddayne inuasion vpon them, and some they drowned, and others they tooke captiues. There the *Tyrian* Philosopher was slaine among the rest: but the two youtnes were presented to the King of the *Indians*. The one of them was called *Aedesius*, the other *Fru-mentius*.

When the King had made long tryall of them both and found them witty and of good discretion, he gaue them the charge and gouernment of his owne family. If there be any man that will not giue credit to my wordes, let him call to mind what happened to *Ioseph*, and how he was Gouvernour of the Kingdom of *Egipt*. Let him remember the Prophet *Daniel*, and those three valiant Champions that fought so couragiously in defence of their faith. For they were taken prisoners in warre, and yet notwithstanding came to be Gouvernours of the whole Kingdome of the *Babylonians*.

When the *Indian* King was deceased, they liued with his sonne in honour and estimation. And being trained vp in the true seruice of God, as they were, they counselled the merchants that resorted thither to assemble themselves together, and to celebrate the diuine Liturgies, as the maner of the *Romans* was.

After that many yeares were thus spent, they came vnto the King, and required of him no other reward for their faithfull seruice, but onely that he would giue them licence to returne vnto their Countrey; which being

being granted they came againe vnto the terrytories of the Roman Empire. *Aedesius* tooke his iourney straight to *Tyre*. But *Fruementius* not so much respecting the sight of his parents, as the seruice of God, repaired to *Alexandria*, & aduertised the Bishop of that City, that the *Indians* were very desirous to receaue the shynyng light of the knowledge of God. At that time *Athanasius* held the sterne of that Church, who as soone as he heard these thinges: Who (said he) is a meeter man then thy self, either to dryue away the myst of ignorance from the eyes of that nation, or to giue them light by preaching the Ghospell of Christ vnto them? As soone as he had sayd these wordes, he made him Bishop, and sent him as a labourer into the harvest of that Countrey, that he might frame the peoples mynds to faith and religion. He therefore leauing his countrey, and litle regarding so long a voyage by sea, came to that nation, wherein no seed of Christianity was euer sown before: but *Fruementius* assisted by the grace of God which laboured with him, did manure it with great alacrity and ioy of mind. For by his Apostolical myracles, he drew vnto him such as did endeavour to withstand the course of his doctrine: and he confirmed his sayings by such wonderfull works, that day by day he conuerted very many to the faith of Christ.

The faith
was plan-
ted by
myracles.

BY WHAT MEANES THE

Iberians came to the faith.

CHAP. XXIII.

Haircloth.
Fasting.

EVEN as *Frumentius* guided the *Indians* to the knowledge of God; so at the same time a certaine woman taken prisoner in warre, brought the *Iberians* to the faith of Christ. For this woman gaue herselfe to continuall prayer: her bed and soft pallet was an haircloth spred on the ground: shee esteemed fasting as a most delicate pleasure. This painfull trade of life procured her many Apostolicall graces at the hands of God. For wheras there is a custome amongst those barbarous people, that if any man fall sick (the art of phisick being vnknowne amongst them) one doth repayre vnto another, and learne diligently of such as haue bene sicke and are recouered, the manner how they were cured. Therefore a certaine woman of that countrey came vnto this captiue woman, who is worthy of eternall praise, and brought in her armes a little child sore vexed with sicknes. She besought her to giue her counsell what was best to doe. She tooke the child and layd him on her bed. This done she made earnest prayer vnto Almighty God, that he would graciously deliuer the child from the disease: who accepted of her prayer and cured the child.

After which deed the prayses of that wōderfull woman were sounded forth by euery mans mouth: insomuch that this fact of hers came to the eares of the Queene, who presently sent for her, for at that very time she was afflicted

afflicted with a very sore disease. But this woman fearing to intrude her selfe further then became the modesty of her sexe, denyed the Queenes request. Therefore the Queene being forced by necessity, neuer considered the dignity of her royall Estate, but in all hast tooke her journey to the captiue. When she was come, the woman as she had donne by the child, so she put the Queene on her base and homely bed, she applyed to her disease nothing els but the soueraigne medicine of her prayers which cured her. When the Queene was thus cured of her disease, she offered to the woman a most liberall reward for her paynes, to wit, gould, siluer, apparell, and other such things, as became a bountifull Princeesse to giue. But the holy woman answered, that those thinges were not necessary for her, and that she esteemed more the knowledge of the true God, then the greatest reward that could be giuen. And as far as she was able, she instructed the Queene in the doctrine of Christ. She gaue her counsaile to build a Church in the honour of our Sauour Christ, who had cured her of her disease.

The Queene hearing this, returned to her Pallace agayne. The King wondered aboue measure to see her so quickly cured. She made relation of all the matter vnto him, and told him of the mighty power of the captiue womans God. She intreated him to acknowledge him for the only God, and to build a Temple vnto him, and to bring his whole nation to the seruice of the same. The King highly commended the miracle wrought in curing his wife, but yet for al that he would not consent to build any Temple. Not long after the King went a hunting, and as he was following his game

game, our gracious Lord tooke the hunter himself, as once he tooke the Apostle Saint *Paul*. For behould he was so smothered with a darke mist, which sodainly arose, that he was not able to stirre a foote from the place, but the rest of the hunters enioyed the cleere light of the sunne, as they did before; whereas the King was so overshadowed with darknes, that he was as it were bound to the place who notwithstanding that his life was brought into so great an hazard, yet he quickly found a way to saue himselfe. For as soone as he had called himselfe to mind of his misbeliefe, & cried for help vnto the God of the Captiue woman, the darknesse vanished frō his eyes. Therefore taking his iourney to the said Captiue, worthy of all admiration, he requested her to describe vnto him the forme and manner of a Church. And he who endued *Beseleel* with such singular cunning in the art of building, bestowed such grace on this poore woman, that she described very artificially vnto the King the perfect forme of a Church.

As soone as the *Iberians* had this description, immediately they began to dig and frame a building. It was fully finished, and couered with a rooffe, they wanted nothing at all but only Priests. But that matter was soone dispatched by the meanes of this excellent woman: for she perswaded the King to send his Embassadors to the *Roman* Emperour, and to require that some well learned * Doctor of Christian Religion might be sent thither. The King allowed well of her counsaile, and sent his Embassadors. As soone as *Constantine* the Emperour that most earnest fauourer of Religion, vnderstood the cause of their Embassage, he receaued thé with great kindnes and humanity: and in the end he chose

No
Church
without
Priests.

* The
Greeke
word signifies
such as do
offer Sa-
crifice.

chose out a Bishop notably indued with the ornaments of faith, doctrine, and godly life, and sent him with rich presents to the Nation of the *Iberians*, to preach vnto them the knowledge of God. And as the Emperour in this courteous manner satisfied the *Iberians* request: so also of his owne freewill, he carefully prouided for the Christians that were cruelly persecuted by the Infidels there. And for that the King of that Countrey notwithstanding, being addicted to the Pagan error, had contriued many treacherous meanes to betray thé, he wrote vnto him his Letters, wherein he exhorted him, both to imbrace the faith of Christ, and required him withall that the faithfull people of his Countrey might enioy peace & liberty. But the Epistle it selfe will better declare the singular good mind and affection of the wryter.

THE EPISTLE OF THE
Emperour Constantine, to Sapore King of Persia,
touching the prouidence of God in procuring the safety of his people.

CHAP. XXV.

EVEN as by keeping the sacred faith, I was made partaker of the light of truth; so by following the light of truth, as a guide, I came the direct way to the knowledge of faith. By these meanes it came to passe (as the euēt of things doth plainly proue) that I professe a most holy Religion: and I acknowledge that the same Religion hath bene my teacher and

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mistresse

mistresse to vnderstand the greatnes & goodnes of God. Being assisted by the helping hand of this mighty God, I began at the furthest bounds of the Ocean sea, and brought the whole world to assured hope of saluation. For such Countreys as were either by cruell Tyrants houlden in slavery, or oppressed with continuall misery, and almost brought to ruine: they haue bene all by the meanes of me restored to a better condition of life, and as it were renewed againe by the medicines which I applyed. This is the God whom I worship, and whose ensigne is borne on the shoulders of my souldiars, who are consecrated and vowed to his seruice, and neuer do direct their course to any place, but as right and reason doth require: by whose noble triumphes and victories I receaue thanks, euen now at this present time.

The signe
of the
Crosse.

This is that God whose memory I professe euer to keep in my mind; who dwelling in the highest heauens, is dayly presented to me, and seene with purenes and sincerity of mind. Vnto him I pray with bowed knees, I abhorre all detestable shedding of bloud and slaughter of sacrificed beasts; I detest their loathsome and accursed smells, I despise all the beauty and brauery that is on earth. For all this is the prophane and wicked superstition of the Gentiles, which hath possessed many Nations, and almost all sorts of men, and thrown them headlong into the gulf of hell. Such is the providenc of God, the Governour of the world, that he will not suffer such things, as he of his mercy hath created for the vse of man, to be abused according to euery mans lust & pleasure. But it is a pure and vnspotted mind that God doth require at the hands of men: and according to the same he doth iudge of the actions of iustice and vertue. For he

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is delighted with curteous and cnil behauiour; he loueth the myld; he hateth the authors of sedition; he fauoureth faith, and chasteneth infidelity with grieuous punishments; he presseth downe the proud Potentates of the world; he sharply correcteth the vanity of haughty minds; he plucketh vp by the rootes such as are puffed vp with pride; to the humble & patient sufferers of iniuries, he giueth dignity and renowne. So also he greatly regardeth a rightfull gouernment, and fortifieth it with his helping hand. He also keepeth in quyet peace, such Kings as are endued with a good conscience.

Neither let me seeme to commit any error (my louing brother) in that I do plainly confesse him to be the true and only God, who is the Governour and Father of all thinges: howsoeuer my Predecessours who haue held the sterne of this Empire, of a kind of desperate & frantike madnes, haue denied him wilfully and of set purpose. But in reuenge of the wickednes commytted by them, so heauy a death hath oppressed them all, that their miseries may serue for an example to all posterity: that looking vpon them, others may be afraid to follow their steps. Among all which Emperours, he may well be accounted one, who hath bene chased out of our Empire into yours, by Gods heauy displeasure, as it were by some violent thunderbolt: who also being notoriously dishonoured here amongst vs, was not content with that, but hath also blazed abroad his misdemeanour there amongst you.

Licinius.

Moreouer this is a thing that hath fallen out very well, that in this present age God almighty hath taken punishment of such manner of men in the open sight and view of the world. For some of them who haue per-

secuted the people of God with cruell lawes and proclamatiōs, haue bene sharply corrected for that offence, as I my self haue beheld with my owne eyes. Wherefore thanks be giuen vnto God for his speciall providence, by which it is brought to passe, that all mankind hath addicted it self to the seruice of God, and hath recouered peace and quietnes of conscience againe. This is the cause (as I am verily perswaded) that publike and priuate affayres are settled in such peaceable state, because God hath vouchsafed to knit all men together in mutuall society, and to bind them vnto himself by a sincere and holy religion, consisting in the vnyforme seruice of God.

Seing therefore that I am credibly informed, that the principall Prouinces of *Persia* do abound with such manner of men, I meane with Christians, (for of them I speake) what exceeding ioy (thinke you) do I conceaue thereby? for so much as it is a thing which I alwaies desired. Therefore as it hath fallen out very well for you, so also hath it donne for them: for by this meanes, you shall procure the fauour of God, who is Lord of all things, both to your self and them. Wherefore in respect you are so great and so noble a Prince, I do commend their cause to you. And because you are highly commended for vertue and piety, I commit them to your protection. Finally I beseech you of all loues, to imbrace them in such sort as becometh so bountifull a Prince to do. For if you breake not your faith with them, you shall do an exceeding great benefite both to your self and me.

So great care tooke this, noble Emperour for the professors of the Christian faith, and provided not onely for

for the safety of his owne subiects, but also procured help to the vttermost of his power for the people of other dominions. For this cause Almighty God provided also for him: and by this meanes it came to passe, that he enioyed the Empire of all *Europe* and *Afrike*, yea and the greatest part of *Asia*. Besides he kept his Subiects loyall and faithfull vnto him, and made them obedient to the way of his rule and government. And as concerning the Barbarous people, some of them of free will resolved to serue him, others were compelled therunto by force of armes. He erected Monuments of his victory in euery place, and in euery place he wonne the field as a Conquerour, and was proclaimed Emperour. But because other wryters haue handled these matters at large, therefore I will leaue them, and passe on with my history.

As this Emperour of famous memory, bestowed his principall care, and occupied his minde wholly in these Apostolike studyes: so on the contrary side the Priests did not only not build and rayse vp the Church of God, but rather laboured with might and maine to throw it downe from the very foundation. For if any among them applyed their mindes to fortify that foundation by defending the doctrine of the Apostles, they were presently accused of dyuers forged crimes, and so depriued of their honours and dignities. For they who contriued that notorious wickednes against the great *Eustathius*, had not yet mollified the rage of their enuious mindes, but laboured continually to vndermine another of the strongest Turrets of religion, and planted all their Ordenāce specially against him. Which Tragedy I will here declare in the briefest manner that I can.

OF THE CONSPIRACY
contrvued by the Arians against S. Athanasius.

CHAP. XXVI.

Diuers
Orders of
Clergy.

WHEN as *Alexander* that famous Bishop, who valiantly stood in the combat against the blasphemous doctrine of *Arius*, was departed this life, about fūe monethes after the end of the *Nicene* Councell: then was *Athanasius* installed in the Bishopricke of *Alexandria*, being a man trayned vp in study of Diuinity euen from a child, and such a one as had passed through all the Orders of the Clergy with great praise and admiration of all men. This *Athanasius* after he had like a valiant Champion accepted the combate of disputation in the *Nicene* Councell for the defence of the Apostolike doctrine: as therby he won singular prayse of the defenders of the truth; so on the cōtrary side with those which fought against the truth, he purchased deepe and deadly hatred. In the time of his flourishing youth, he was in great familiarity with *Alexander* that famous Bishop, and by him preferred to the dignity of Archdeacon.

Archdeacons.

After that the *Arians* were once resolved to bid battayle against the only begotten Sonne of God, hauing learned by experience, how forward a man *Athanasius* was, & how studious in defence of the truth; and knowing with all that he was now designed and chosen to gouerne the Church of *Alexandria*, they thought that by meanes of his good Gouvernement all their forces would be vterly defeated. Therefore they began to imagine

Of Theodoret. Lib. I.

magine such mischiefe against him, as followeth. Whē as one *Meletius* depōsed by the *Nicene* Councell, had raysed great trouble and tumult both in *Thebais*, and also in *Egipt* therunto adioyning, the *Arians* hired a certayne company of souldiars (for by that meanes they imagined that their forged crimes would neuer be suspected) whome they perswaded to ride to the Emperour in post hast, to forge this accusation against *Athanasius*, that he exacted tribute vpon all *Egipt*, and that he employed the Gould so gotten vpon a Tyrant that intended rebellion against the Emperour. When by these meanes they had thus deceaued the Emperour: they procured *Athanasius* to be brought to *Constantinople*. He was no sooner come thither, but he disproued the false slaunders of his accusers, & was restored to his Bishopricke againe, wherunto by Gods disposition he had bene chosen. Of these matters the Emperour discourseth at large in an Epistle written to the Church of *Alexandria*, the later end wherof I thought good to set downe in this History.

A PEECE OF AN EPISTLE
of Constantine the Emperour to the people
of Alexandria.

CHAP. XXVII.

BELIEVE me (my louing Brethren) the malice of euill disposed persons could not hurt your Bishop in any thing. All their study and labour tenderth to this end, that hauing run the race of this life in contriuing mischiefe, they might neuer haue any

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space

space to do penance as long as they liue. Therefore I counsaile you one to help and comfort another, to hould fast and imbrace that which may conserue mutuall amity and friendship betweene your selues. Persecute them with might and mayne, who desire nothing els but to breake and disturbe the concord that is amongst you. And lifting vp the eyes of your mind vnto God, tender your selues, and the health of your soules. I for my part most willingly admitted *Athanasius* your Bishop vnto my presence, and conferred with him, as with a man who (as I am verily perswaded) serueth God with a most holy and religious mind.

ANOTHER TREACHERY
intended against *Athanasius* by the *Arians*.

CHAP. XXVIII.

NEITHER were the wicked *Arians* yet ashamed, but attempted a fresh to play such another Pageant, as neuer any old Tragedian or Comickall Poet had feigned before. For they suborned certaine accusers that were of their owne faction, and presented them to the Emperour. They exclaymed against *Athanasius* that valiant Champion, and defender of vertue, that he had committed many most horrible and odious crimes. Their accusation was maintained by *Eusebius*, *Theogius*, & *Theodorus* Bishop of *Perintha* (now called *Heraclea*;) they charged him with such foule and intolerable matters, as any honest eares would abhorre to heare. Therefore they perrwaded the Emperour that a Councell might be summoned to meet at *Cesarea* in *Palestine*

lestine (for there were many of *Athanasius* enemies) and that he should comaund *Athanasius* his cause to be examined there.

The Emperour in respect that they were Priests followed their aduise (for he neuer suspected their crafty conueyance) and he gaue commaundement that all should be done as they requested. But Saint *Athanasius* vnderstanding the malice of such as were appoynted his Iudges, would not come to the Councell. Hereupon the *Arians* tooke occasion of great cauls, and bidding open battaile against the truth, besides other wickednes not to be named, they accused him to the Emperour of Tyranny, and playne disobedience. Neither did they faile of their purpose. For the Emperour who was otherwise of a mild and gentle spirit, was by their complaints stirred vnto anger, & wrote to *Athanasius* an Epistle wherein he more earnestly vttered his mind, and comaunded him to repaire to *Tyrus*. For wheras he suspected (as I verily thinke) that *Athanasius* would not appeare at *Cesarea*, because of the Bishop of that City, who was not his friend, he comaunded that the Councell should meet at *Tyrus*. Therefore he wrote to the Councell an Epistle worthy of a man endued with excellent gifts of vertue and piety, wherof this is the tenour.

THE EPISTLE OF CONSTANTINE
the Emperour, to the Councell of Tyre.

CHAP. XXIX.

CONSTANTINE the Emperour to the holy Councell assembled at *Tyrrus*, greeting. It were a thing very necessary and agreeable to the state of these prosperous times, that the Catholike Church should be free from all sedition and tumult: and that the seruants of Christ should be pure from all spots of infamy. But because there are certaine men, as it were enraged with the furious spirit of dissention (so far they are from leading such a life, as becommeth their calling) who are desperately bent to bring all to confusion and disorder, which is a very strange and lamentable misery. Therefore I counsell you who (according to the Prouerbe) do runne forward of your owne accord, that all excuses set a part, you assemble your selues together in full and open Councell, there to relieue such as are oppressed, and to delyuer your brethren that are in daunger, to reconcyle the members of the Church that are by sedition deuyded among themselves; and finally while the tyme doth serue, to reforme such errours as are commytted; to the end that so many great and large Prouinces, as the arrogancy of some few men haue seuered a sunder, may againe be restored to peace, and consent of mindes. And I think that all men will confesse with me, that your seruice in this behalf shall both be very acceptable to almighty God, and comfortable to me. And if you
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Of Theodoret. Lib. I.

can establish peace among them, it shalbe the occasion of true and vnfained glory to your selues.

You must therefore make no delay, but apply all the powers of your mindes to this action, and labour to decyde in due and conuenient order all such questions as shalbe moued. Ioyne your selues together with such indifferent and faithfull mindes, as our Sauour Christ whom we professe to honour, doth almost with lowd & continuall cryes require at your hands. And for such things as do pertayne to my charge and diligent prouision, assure your selues nothing shalbe wanting.

Concerning those matters which you signyfyed to me in wryting, all is dispatched. I directed my letters vnto such Bishops as you desired, to the end that they should repayre thither, and impart their mindes and counsels to you. I sent also *Dionysius* the Consul to giue notice vnto such as are to meet with you in the Synode, who also shall diligently prouide, that all things be donne in due order, and shalbe present in Councell himself. And if there shalbe any man (as I trust there is not) that goeth about by subtil shifts to despise the comaundement which we haue giuen, refusing to appeare in the Councell; I will presently send a messenger from hence, that shall by my Royall commaundement depryue him of his dignity, and teach him that no man ought to withstand such Decrees as the Emperour hath published in defence of the truth.

It is therefore the office of your Holines with perfect consent of mindes, and mature discretion to prouide a remedy for such offences as are commytted, either through wilfull malice, or by ignorance, and to reforme it, without respect either to the displeasure
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of the one, or fauour of other; but rather in such manner as the Apostolike and Ecclesiasticall Canons do require: that you may both delyuer the Church from all blasphemy, and relieue my heauy and pensiue hart. And lastly that you may purchase great glory and honour to your selues, by giuing the benefite of peace to such as are troubled with sedition. God keepe you in prosperous health my louing brethren.

When the Synod was thus assembled at *Tyrus*, thither came also diuers others who were accused of false doctrine. Of which number one was *Asclepas* Bishop of *Gaza*. Thither also came *Athanasius*. First I meane to lay before your eyes (as it were some lamentable tragedy) such crimes as were objected against *Athanasius*: and then the iudgement pronounced against him, which is now in euery mans mouth.

O F T H E C O V N C E L L
holden at *Tyrus*.

CHAP. XXX.

TH E R E was one *Arsenius* a Bishop of *Meletius* his communion, whom some of his owne faction had hid so secretly, that for a long space together he neuer appeared to the eyes of men. During which tyme, they cut of a dead mans hand from the body, and drying it with salt, inclosed it in a woddē case. They carryed it about into diuers places where they noyed abroad that it was *Arsenius* his hand, cut of by *Athanasius*, and therefore they called him a murderer. But God Almightyes eyes that behould all things

things, did not suffer *Arsenius* to lye lurking any longer. For first of all it came to light, that he was yet lying in *Thebais* in *Egypt*. Afterwards by gods special providence he came to *Tyrus* at that very tyme when they brought forth in the presence of the Iudges, the foresaid hand prepared for this tragedy. When the fauourers of *Athanasius* had heard of *Arsenius*, they presently sought him, and hauing found him out, made him lie close in an Inne for a while.

Meane time there was a certaine lewd and wonton Dame, that was brought against him as his accuser. She exclaymed against him with an impudent face, and saying that she being a deuoted virgin, and intertaining *Athanasius* as a guest, he had oppressed her by force, and deflowred her against her will. When she had spoken these wordes in cometh *Athanasius* accompanied with a Priest called *Timothy*, a man worthy of eternall prayse. The Iudges commaunded *Athanasius* to answere to the accusation: but he held his peace, as though he were not the man. Then *Timothy* spake to the woman as followeth. Tell me woman, saith he, did I euer abuse thee? Did I euer put foot within thy dores? Then she began againe to exclaime in a very malepart & shames māner; & shewing a certaine ring sayd to *Timothy*, thou art he that hast takē away my virginity: thou hast bereft me of my chastity, and such other wordes she vttered, as the impudent tongues of such shameles women are wont to do. By these means not only they who played this pageant were fowly disgraced, but also the Iudges who layed the plot of this conspiracy, were brought to open shame & confusion, and the lewd hufwife was dismissed the Councell.

Then

Then the worthy *Athanasius* spake. This woman (saith he) ought not to be discharged thus, but she must first be examined, & notice taken of her, who it was that forged these crimes. But the *Arians* reclaimed against it with open mouth, saying, that there were worser matters then these behind, such as could neuer be auoyded with cunning shiftes, nor defended by the art of eloquence: for the truth wherof, they should not need to belieue any mans report, but their owne eyes should be their iudges. When they had spoken these wordes, behould they opened the wodden case, the same wherof was now in euery mans mouth, and shewed the dead mans hand, which they had dried with salt. As many as beheld it gaue pittifull groanes and outcries: some thought that the fact was indeed committed, others againe knew that all was false and forged, and that *Arsenius* was hid all this while, and could not be found. After they had a while remained in silence, *Athanasius* the party accused, demaunded of the Iudges: Is there any amongst you all that knoweth *Arsenius*? Diuers made answer that they knew him well: then he commaunded him to be brought in. This being done, he asked againe, Is this *Arsenius*? the same man that was first murdered by me, and afterward sought for by these men, and found againe: that was mangled and abused after his death, dismembred and spoyled of his right hand? When all had granted that this was the man, *Athanasius* pulled of his cloake, and shewed both his hands, the right and the left in the sight of them all, saying: No man (I trow) will seeke for another hand, forsomuch as God Almighty neuer gaue to any man more then two.

When

When these deuises were thus discouered, a man would haue thought that both the accusers and Iudges, who were priuy to all this treachery, would haue hid their heads for shame, and haue sunke into the earth, if it had bene possible. But they quite contrary filled the Councell with tumult and sedition, calling *Athanasius* a Coniurer, and charged him that he had cast a myst before the eyes of the people by his enchantments. Nay, they who but a little before, accused him to be a murderer, now the very same men went about to murder him, and to teare him in peeces with their nayles. But *Athanasius* was rescued by them whom the Emperour had charged to keep peace and good order in the Councell. When he had thus foyled his enemyes, he was by the Emperours Officers saued from their hands, and being imbarked in a small vessel was deliuered from present death. Thence he tooke his voyage directly to the Court, and tould the Emperour all the Tragedy in such order as it fell out. But the aduersaries sent certaine Bishops of their faction, to wit, *Theogius* Bishop of Nice, *Theodorus* of *Perynthia*, *Maris* of *Chalcedon*, *Narcissus* Bishop in *Cilicia*, and some others of the same crew, vnto *Marcotes* a Prouince within the territories of *Alexandria*, which hath taken that name of the lake *Mareus*: who when they had forged certaine crimes against *Athanasius* in that place, and had published bookes of the same argument, auouching the cauls before disproued, for most certaine truth; they made relation of all these matters to the Emperour.

O

O F

OF THE DEDICATION OF
the Church at Ierusalem: and the banishment
of Athanasius.

CHAP. XXXI.

WHEN matters were brought to this passe, the foresayd Bishops tooke their iourney to *Ierusalem*. For the Emperour had cōmanded the whole Councell of *Tyrus* to repayre thither, & that other Bishops from all parts adioyning, should resort to the same Citty, to hallow such Churches there, as he had buylded. And withall he sent thither certaine Princes, that were neere about him, and most in his fauour, and such as most excelled in the ornaments of faith and religion. To them he gaue in charge to minister all kind of necessities, not only to the Bishops and their raine, but also to all such poore people, as flocked thither: and this he cōmanded to be done in most large and bountifull manner. Furthermore the holy Altar was decked with very Princely hangings and monuments glittering with gould and precious stones. After the great feast was thus solemnized, all the Bishops returned home. And the Emperour himselfe when he was certified of the glory and royalty of the feast, conceaued exceeding ioy, and gaue prayes vnto Almighty God the giner of all good things, who of his fauour had graunted him that request.

After that *Athanasius* was come to the Emperour, to complaine of the wrongfull iudgment, he commanded that such Bishops should be sent for, as *Athanasius* had

Hallowing and dedication of Churches.

Altars with ornaments of gould and precious stones

had complayned against. As soone as they were come, and perceaued that all their iugling was disclosed, they began to flinch from such cauls, as they had before cōtruyed, and informed the Emperour, that *Athanasius* had threatned to barre the carryage of corne which was wont to be brought from *Alexandria* to *Constantinople*. The Emperour belieued their words, and sent *Athanasius* into banishment to *Treuers* a Citty in *France*. This happened in the thirtieth yeare of his raigne.

OF THE EMPEROVR
Constantine his last Will and Testament.

CHAP. XXXII.

AYEAERE and certaine moneths being now past, the Emperour fell into a grieuous disease in the Citty of *Nicomedia*: and considering with himself the vncertaine end of this mortall life, he receaued the grace of holy baptisme, which he euer differred vntill then, because he had a great desire to be baptized in the ryuer of *Iordan*. He left the inheritance of the Empyre to his three Sonnes, to wit, *Constantine*, *Constantius*, and *Constans* who was the yongest. He comaunded the great *Athanasius* to returne to *Alexandria*, notwithstanding that *Eusebius* of *Nicomedia* then present laboured to perswade him to the contrary.

Other Histories as wel Greek as Latyn say that he was Baptized at Rome. Beda. Nicephorus &c.

AN EXCVSE OR DEFENCE
of the foresaid Emperour.

CHAP. XXXIII.

LET no man meruayle that the Emperour being abused by craft and subtilty, banished such famous and excellent men from their native Countrey. For he gaue credit to such Bishops as laboured to suppress the truth, and bare a shew and pretence of holynes, thereby to intrap the Emperour. Neither is it vnknowne to such as haue read the holy Scripture, that the Prophet *Dauid* was also deceaued. He was craftily vndermined, not by any high Priest, but by a slaue and a common drudge, I meane *Siba* that accused *Miphiboseth* vnto the King of a forged cryme, and by that meanes defeated him of his landes. I speake not this in rebuke of the Prophet, but in defence of the Emperour, and to declare the frailty of humane nature: as also to teach, that men ought not to belieue the accusers onely, seeme they neuer so worthy of credit, but rather to keep one of their eares to heare the answere of the defendant.

OF

OF THE DEATH OF
the holy Emperour Constantine.

CHAP. XXXIIII.

AFTER that the Emperour was translated from an earthly kingdome to an heavenly, his Presidents, Dukes, and other of the Nobility inclosed his body in a goulden Coffin, and brought it to *Constantinople*. It was accompanied with all the souldiers and men of armes, some going before, some following after, who pittifully bewayled the losse of so famous an Emperour. For they euer found him as kind vnto them, as any father to his naturall children. And as concerning his body, I think it needles to recount what honour was done vnto it, whilst it remained in the Pallace, where the Princes attended the coming of his Sonne, seing that other men haue commytted the same to wryting, whose bookes euery man may read that will, & thereby vnderstand what bountifull rewardes Almighty God is wont to repay to his beloued seruants. Which if any man will not belieue, at the view of such things as are now to be seene at his Image and Sepulcher, yet at the least let him belieue the holy Scriptures: let him belieue our Lord, who saith: *Those that glorify me, I will also glorify: and those that despise me, shalbe despised themselues.*

1. Reg. 2.

The end of the first Booke.



THE
SECOND BOOKE
OF THE
ECCLESIASTICALL
HISTORY OF
THEODORET
BISHOP OF CYRVS.

Of S. Athanasius his returne out of banishment.

CHAP. I.

THE Blessed man *Athanasius* hauing spent two whole yeares and foure moneths in banishment at *Treuers*, returned home to *Alexandria*. At that time *Constantine* the eldest sonne of *Constantine* the Great, who gouerned the western Empire in *France*, wrote his letters to the Church of *Alexandria* in such manner as followeth.

THE

THE EPISTLE OF CONSTANTINE the Sonne of Constantine the Great ,
to the people of Alexandria .

CHAP. II.

CONSTANTINE the Emperour to the people of the Catholicke Church of *Alexandria*, greeting. It is not vnknowne vnto your Wisdoms, what the cause was, for which *Athanasius* that famous interpreter of holy Scriptures, was banished by my Father into *France*: to wit, least by the malice of euill disposed persons (for his barbarous enemies had cruelly conspired his death) he should haue bene forced to sustayne such woundes as are incurable. Wherefore to the end he might auoyd the malice of those vngacious men, he was saued, as it were out of the very teeth of them that sought to betray him: and he was commaunded to remaine in my dominions; where he is in that state, as if he were at home in his owne Citty of *Alexandria*, & lyueth in great aboundance of all thinges necessary: though he of his singular vertue so relyeth on the help of God, that he neuer careth for any aduersity of frowning fortune.

Seing therefore that my Father *Constantine* the Emperour (who for his noble acts deserueth eternall memory) was determined for the speciall regard which he had towards your deuout & religious minds, to restore him againe to his Seate and place of aboad: and being, according to the course of humane nature, preuented by death, before he could accomplish his wished desire:
ther-

Of Theodoret. Lib. II.

therefore I hold it very necessary for my self, to put in execution the good purpose of that holy Emperour. With what reuerence and honour I intertayned the man, you may easily learne by himselfe, as soone as he commeth into your presence. And no meruayle, that I haue shewed such kindenes and humanity towards him: for I was earnestly moued therunto, both by the liuely remembrance of your desires, and also by the reuerend respect & grauity of his person, which is alwayes present before my eyes. The prouidence of God keepe you my louing brethren in long and prosperous health.

With these letters of *Constantine* holy *Athanasius* returned to *Alexandria*. When he came, he was intertayned with longing and wylling mindes, both by the Cittizens, Nobility, and common people, and by all men generally, the *Arians* onely excepted, whose harts repined at his returne. Wherefore *Eusebins*, *Theoginus*, and other companions of the same faction began a new to plant their Ordenance, to giue battery against *Athanasius*, and to blow forth new slaunders against him into the eares of the Emperour *Constantius*, the second sonne of *Constantyne*. But how these matters were brought to passe, and how the said Emperour was drawne a side from the true square of the Apostolike doctryne, I meane now to declare.

BY WHAT MEANES
the Emperour Constantius was seduced
from the true faith.

CHAP. III.

CONSTANTIA the wife of *Licinius* and sister of *Constantine*, fell into great familiarity with a certaine Priest infected with the Arian heresy : who although he dissembled that pestilent distast of his, yet continually, as often as he had any conference with her, he auouched that *Arius* was wrongfully accused. This *Constantia* after the death of her Tyrannicall husband *Licinius*, was carefully prouided for by her brother *Constantine* the Emperour of famous memory. Furthermore, he was present with her when she lay on her death-bed, not omitting any kind of seruice which was requisite for her recovery. At which tyme she caused the Priest to be sent for, and earnestly requested the Emperour to be good vnto him : which thing *Constantine* then promised to do, and afterward performed effectually. For indeed he granted the Priest such fauour that he enioyed both the familiarity, and patronage of the Emperour, whensoever it pleased himself. Now the Priest, though he was had in speciall honour by the Emperour, yet perceauing the Emperours mind to be firmly settled in matters of religion, he durst not presume to disclose vnto him that pestilent disease of his erroneous doctrine. At length when *Constantine* was departed hence to an euermlasting kingdome, after that he had by his Testament distributed his earthly and transi-

transi-

transitory Empire vnto his three sonnes; it so fell out that none of the three being present with him at his death, he committed his testament onely to this Priest, and gaue him in charge to deliuer it to his sonne *Constantius* : for it was very likely that he being then residēt neerer to *Nicomedia* then the rest, would come thither before the other.

By these meanes it came to passe that the Priest fell into familiar acquaintance with *Constantius* (for he gaue the testament vnto him as *Constantine* had commanded) and he was willed to haue often accessē vnto him. Who as soone as he perceaued the vnconstant mind of *Constantius* to be as pliable and flexible as any reed shaken with the wind; then, lo, he began with a stout and resolute courage to make open warre against the Euangelicall doctrine. And counterfaying as though he lamented to behould the sore stormes wherewith the Church was tossed, he said, that none were the authors therof, but only they, who had added to the Creed the word *Consubstantiall*, which is not to be found in the Scripture : and affirmed this to be the onely cause of all the discord which was sowne both among the Priests, and the lay people. Next he began to accuse *Athanasius*, and such as fauoured his doctrine, and laboured with might & mayne to worke some treachery against them. This Priest was the man who commonly helped *Eusebius*, *Theogius*, & *Theodorus* of *Perintha* (this *Theodorus* was a learned man, and wrote Commentaries vpon the Ghospels, and he is commonly called *Heracleotes* :) & because they were neere neighbours vnto the Court, he brought them diuers times vnto the Emperours presence. They told him that *Athanasius* his returne out of banish-

Heretikes
plead on-
ly Scri-
pture.

banishmēt, was the occasiō of infinite mischiefs: wherewith not only *Egypt* was troubled, but also *Palestine*, *Phenicia*, & the Natiōs adioyning were fore disquieted.

H O I V A T H A N A S I V S W A S

*banished the second time: and Gregory ordained
in his roome, and how he dyed.*

CHAP. IIII.

Primacy
of the
Church of
Rome.

The Can-
ons of the
Church
do com-
mand
that the
causes of
other Bi-
shops be
decided
by the Bi-
shop of
Rome. See
the Cōcil
of Sardica,
Can. 4. &
7.

WHEN the *Arians* by these and other such perswasions had vndermined the wavering & flexible mind of *Constantius*, they preuailed so farre, that *Athanasius* was banished the Church. But he vnderstanding their conspiracies, priuily conuayed himselfe from *Alexandria*, and tooke his iourney into the west. For the *Eusebians* had sent their letters vnto Pope *Iulius*, who then gouerned the Roman Church, to aduertise him of such crymes as they had falsely forged against *Athanasius*. *Iulius* following the Canon of the Church, both commanded them to come to *Rome*, and cyted *Athanasius* to answer for himselfe in presence, who presently at the first calling repayed thither in hast. But the Authors of the tragedy refused to come to *Rome*, knowing that if they came, their lies would be all discovered. And as soone as they perceaued that the sheep of *Alexandria* were destitute of a shepherd, they ordayned one *Gregory* to be their Bishop, that is to say, they gaue them a wolfe instead of a Pastour, who for the space of six whole yeares demeaning himselfe with more cruelty towards his flock, then any brute & sauage beast, was at the length miserably slaine by

by his owne sheep, and so for his lewd behaiour he endured deserued punishment.

O F P A V L V S B I S H O P
of Constantinople.

CHAP. V.

BUT *Athanasius* comming vnto the Emperour *Constans* (for *Constantinus* the eldest sonne of *Constantine* was slaine in warre) complayned of the Conspiracy of the *Arian* faction, and began to lament the cruel war which was rayled against the Apostolick faith. And to put the Emperour in mind both of his father, and also of the great *Nicene* Councell which was called together by him, he willed him also to remember that his Father made a law to confirme the decrees of the Fathers, which were made while himselfe was present in the Councell.

When *Athanasius* had vttered these wordes before the Emperour with great lamentation & trickling teares, he solicited him to follow his Fathers steps. No sooner had *Constans* heard these complaints, but presently he directed his Letters to his Brother, whereby he gaue him counsaile to keep safe and found the inheritance of his Fathers faith: forsomuch as his father had established the Empire by piety and true religion, that he had vanquished the Tyrants who sought to oppresse the Romans, and brought to his owne subiection the barbarous people round about. By which letters *Constantius* was so perswaded, that he commaunded the Bishops both of the East & West, to meet together at *Sardica* in *Illyria*

Catholiks
were ac-
cused of
Treason
& disobe-
dience for
want of
other
crimes.

a principall Citty of the *Dacians*. For the Church was then vexed with many other grievous sores, for curing of which it seemed necessary to call a Councell. *Paulus* also Bishop of *Constantinople*, who offered himself to many dangers in defence of the right faith, was by the *Arians* accused, as a ringleader & captaine of seditiō. They also layd to his charge fundry other crimes, wherewith they were accustomed to slander the preachers of true religion. But the good people fearing least the aduersaries intended some treason against him, would not suffer him then to goe vnto *Sardica*.

Shortly after *Constantius* the Emperour (whose mind was easily changed euery moment) through the perswasion of the *Arians*, banished *Paulus* from *Constantinople*, and caused him to be carryed to *Cucusus* a little Citty once subiect to the *Cappadocians*, but now belonging to *Armenia* the lesse. But the *Arians* the authors of all disorder and confusiō were not content with this desolate and solitary life of *Paulus*, but sending thither certaine fellows of their bloody designmēts, they made him away by violent death; which thing is witnessed also by Saint *Athanasius* in his Apologie written in defence of his flight in these wordes following. The *Arians*
 " after they had pursued *Paulus* Bishop of *Constantinople*,
 " & found him in *Cucusus* a Citty of *Cappadocia*, they cau-
 " sed him to be hanged in open sight. *Philip* the President
 " played the hangmā, who is the grand- Captaine of their
 " Heresy, and mynister of their desuerate counsels. With
 " these & other such slaughters, the blasphemous Heresy
 " of *Arius* is renowned. For these wicked practises com-
 " mitted against the seruāts of God, do well become their
 " furious rage, inflamed against his only begotten Sonne.

O F

O F M A C E D O N I V S, A N D
the Heresy which he brought into the Church.

CHAP. VI.

AFTER they had thus sent *Paulus* vnto death, nay rather vnto the kingdome of heauen, they ordained *Macedonius* in his roome, whom they imagined to be a fauourer of their opynion, because he was wont to blaspheme against the holy Ghost, as well as they: yet notwithstanding shortly after they deposed him of his dignity, for no other cause, but for that he refused to call him a *Creature*, whom the Scripture nameth the *Sonne of God*. For this cause *Macedonius* was denyed from the *Arians*, and became the author and patron of a certaine new Sect. Neither would he affirme the Sonne to be Consubstantiall with the Father; but taught that he was in all things like vnto him. He openly maintained that the holy Ghost was a Creature. These thinges came to passe shortly after, as all men do know.

O F T H E C O V N C E L L
of Sardica

CHAP. VII.

TWO hundred and fifty Bishops, as our Ancestours haue recorded, met together at *Sardica*. Thither also came the great *Athanasius*. *Asclepas* Bishop of *Gaza* before mentioned, *Marcellus* Bishop of

of *Ancyra*, a principall Citty of *Galatia*, who had bene Bishop in tyme of the great *Nicene* Councell. Moreouer there appeared these mens accusers, and the ringleaders of the heretikes band: I meane those who long before pronounced iudgement against *Athanasius*. But when they knew assuredly the constant and indifferent dealing of the Councell, and the sound opinion therof in matters of faith, although they were cyted, they would not appeare. Then *Athanasius* his accusers and wrongfull iudges slinked away one after another. The whole matter may be better vnderstood by the Councels Epistle, which I meane heere to interlace in my history, for the playner declaring of all their actions.

THE LETTER OF THE SYNOD,
Written by the Bishops assembled at Sardica, to
all other Bishops throughout the world.

CHAP. VIII.

THE holy Councell held at *Sardica* (through the Grace of God) by the Bishops of *Renie*, *Spaine*, *Fraunce*, *Italy*, *Campania*, *Calabria*, *Africke*, *Sardinia*, *Pannonia*, *Mysia*, *Dacia*, *Dardania*, *Dacia* the lower, *Macedonia*, *Thessalia*, *Achaia*, *Epirus*, *Thracia*, *Rhodes*, *Asia*, *Caria*, *Bitthynia*, *Hellepont*, *Phrigia*, *Pisidia*, *Cappadocia*, *Pontus*, *Phrigia* the lesser, *Cilicia*, *Pamphylia*, *Lydia*, the Ilands *Cyclades*, *Egipt*, *Thebais*, *Libia*, *Galatia*, *Palestine*, *Arabia*; Vnto all Bishops whersoever, and our fellow Ministers of the Catholike and Apostolike Church, our louing Brethren, in our Lord Greeting.

Al-

+ Mini-
ster is no-
thing els
but Ser-
uant, and

Although the *Arians* haue sundry tymes attempted many horrible & wicked practises against the Seruants of God, that stand in possession of true religion (for they haue foysted in a false & strang doctrine, labouring thereby to exclude the Patrons of the sincere faith from the degrees of honour wherin they were:) yet notwithstanding now of late, they haue giuen so fierce an assault against the faith: that the same therof is come euen to the eares of the most holy Emperours. Wherefore the most religious Emperours by the speciall grace and assistance of God haue gathered vs togeather out of diuers Prouinces and Cittyes, and haue appointed this holy Councell to meet at *Sardica*, that not onely all dissention may be taken away, but also that the false and corrupt doctrine of faith may be abolished, and the onely true religion of Christ may preuaile throughout all the world. For there are come hither (at the motion of the most religious Emperours) the Bishops of the East, chiefly to this end, to inquire of such rumors and common reports as are spread abroad concerning our beloued brethren & fellow Bishops *Athanasius* Bishop of *Alexandria*, *Marcellus* Bishop of *Ancyra* in *Galatia*, and *Aselepas* Bishop of *Gaza*. And peradventure those slanders giuen out against them are also come vnto your hearing, and that your eares also haue bene troubled with such matters: for this was the intent and purpose of those fellowes, that both the people might giue credit to such crimes, as they had forged against the innocent men, and withall that their wicked heresy might neuer be had in any suspition. But they had not the power to commyt any such wickednes. For it is our Lord himself who gouerneth the Churches, and

is neuer restrained to signify any speciall dignity or vocation: but all the Orders of the Clergy are called Ministers because they serue in the Church: and in the Scripture, the word is taken improperly, as the King is called Gods Minister: & in *Isa* Priests are called Ministers of our Lord: and in the Gospell they are called Ministers that put our Sauiour to death.

Q

for

for the Church he suffered death, & by the same Church he hath opened the gate of heauen vnto vs all.

For euen as *Eusebius*, *Maris*, *Theodorus*, *Theogius*, *Vrsacius*, *Valens*, *Menophantus*, & *Stephanus* wrote their Letters vnto our fellow in office *Iulius* Bishop of the Church of *Rome*, against our fellow-Bishops aboue mentioned, *Athanasius*, *Marcellus*, *Asclepas*: so also the Bishops of the contrary part wrote their letters vnto him, both to testify the iustice and innocency of our fellow-Bishop *Athanasius*, as also to declare, that the praetises of the *Eusebians*, contayned nothing els, but infinite lyes and slanderes. And although their false accusations are manifestly knowne to the world, as well by that they would not appeare when they were cyted by our most deare Brother and fellow-Bishop *Iulius*; as also by such letters as *Iulius* wrote (for they would haue appeared vndoubtedly if they byn able to iustify vnto *Iulius* such crimes as they had committed against those Bishops:) yet notwithstanding they haue more plainly discovered their deceitfull and crafty dealing, by their actions in this holy & famous Councell. For after that they came to *Sardica*, and saw that our Brethren *Athanasius*, *Marcellus*, *Asclepas* and others were present, they feared to come into the Court: and notwithstanding that they were called once, twice, and oftener: yet they would neuer obey, although that many other Bishops there assembled, and specially *Osius*, that most graue and ancient Father, who both for his venerable yeares, and confession of the faith in time of persecution, and for the great paines and trauailes he had endured, was worthy of great honour and reuerence: although I say, they attended the comming of these men, and required them to appeare

Accusations
brought
fro Greece
to the
Church
of Rome.

Heretikes
will not
appeare
before
their law-
full Iud-
ges.

appeare in iudgment, that they might iustify face to face, such crimes as they had objected against their fellow-Bishops, and written against them behind their backs: yet for all that they would not come, as we haue said before.

Herein they haue plainly discovered their false accusations, and by this flinching of theirs, they haue as it were manifested to the world, their treacherous and wily praetises: for they that do not mistrust their owne sayings, are neuer afraid to auouch them in the parties presence. But because they refused to appeare in iudgment, there is no man (I thinke) but doth well perceauie (howsoever they seeme to shift of all things by their subtrill policy) that they haue no matter at all to proue against our fellow-Bishops: and yet for all that they cease not to defame them behind their backs, and when they are present to auoyd their company.

Therefore be it knowne vnto you (deere brethren) that they made delaies to appeare in iudgment, not only because they were not able to iustifie the slaunders by them inuented, but also because they saw diuers others there at hand, ready to accuse the of sundry crimes. For there were shewed in presence of vs all, chaynes, fetters, and men returned out of banishment. There came also into Court our fellow-Bishops sent by others that still remained in banishment. There were also present the cosens and familiar friends of such men, as the *Arians* had cruelly made away. And which is most of all, there were present certaine Bishops, of whom one brought forth in our presence the bandes and fetters wherewith he was bound by those good fellowes. Others gaue testimonie that by their forged accusations many

a good man had bene put to death. For their desperate fury extended so farre, that they conspired the death of a Bishop, and they had certainly slaine him without redemption, had he not escaped out of their handes.

Furthermore there appeared in Councell, *Theodulus* our fellow-Bishop a man of blessed memory, who had also escaped their false accusations; for in very deed he was condemned to dy, by reason of the false euidence which they had giuen against him. Some there were who shewed the wounds which had bin giuen thē with swordes, others complayned that they were almost starued for hunger. And these matters were proued by the testimonies not of the vulgar sort of men, but by whole Churches, who sent their Legates vnto the Councell to aduertise vs, that these fellowes had assembled together companyes of souldiers with weapons by their sides and troupes of men that were armed with clubs; and to let vs vnderstand the threatnings giuen out by their Iudges, as also their foisting in of forged and counterfeit letters. For there were read in the Councell the letters of *Theogius* written to the Emperour to incense his mind against our fellow-Bishops *Athanasius* & *Asclepas*. All this was discovered by the relation of *Theogius* his owne Deacons.

More then this, they stripped Virgins starke naked, and set them to be seene in the open street. They burned Churches, and thrust their fellow-Bishops into close prisons. All which mischiefes were commytted for no other cause, but onely in fauour of the wicked heresy of the *Arians*. For if any man refused to consent to their doctrine, he could neuer escape the torments before mentioned. Therefore the *Arians*, when they had before

Heretikes
burne
Churches
but neuer
build a-
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fore hand bethought themselves of these matters, they saw that they were brought into such brakes, that they had not the liberty to do as they would. And therefore being sowlly ashamed of their villanous dealing, when they could not cloake it any longer, they came to *Sardica*, to make the people belieue that they had neuer offended. But when they perceaued those whom they had falsely accused, and vniustly punished to be there present, and with all saw both their accusers and iudges before their face, though they were called into Councell, they would not come.

Againe, when as our fellow-Bishops *Athanasius*, *Marcellus*, and *Asclepas* vttered their mindes against them, with great liberty of speech, gricuously complayning, and requiring that they might come into presence; and promising withall, that they would not onely disproue their false accusations, but would verifie to their faces, their horrible outrages committed against diuers Churches: these men were so pricked in conscience with the guylt of their haynous offences, that they fled secretly away, and by their flight discouered their false slanders to haue byn commytted by them indeed. And although their lewd behaviour and false accusations are open to euery mans eyes, both by these & their former actions: yet to the end that by their flight they might not take occasiō of any new misbehaviour, we thought it necessary, duly to examine the crymes by them commytted, according to the manifest truth.

After which examination ended, we found by their actions, that they were very Sycophants and false accusers, and that they imagined nothing els but how to supplāt our fellow Bishops by treachery. For *Arsenius* whom

* If to
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Chalice
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breake the
Chalice,
but also to
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down the
Altar, yea
and to kill
the Priest
for vsing
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the other?
If Prote-
stants had
bene Iud-
ges, no
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whome they noysed abroad to be slaine by *Athanasius* is yet in perfect health and numbred among the lyuing. By which thing onely (if there were nothing els) a man may plainly discouer their forged crimes, which they haue noysed abroad against many good and vertuous men. Furthermore when they had blown abroad certaine rumors, about a * Chalice, which they feigned to haue bene broken by *Macarius Athanasius* his Priest, there were diuers men which came to *Sardica* from *Alexandria*, *Mareotes*, and other places, that did plainly testify that there was neuer any such matter done. Likewise the Bishops of *Egypt* did sufficiently proue, by their letters written vnto *Iulius* our fellow-Bishop, that there was neuer suspicion of any such thing. Moreover they make their brags that they haue records of things which were secretly done by *Macarius*, (to wit, about beating of a Priest at the Altar) and witnessed both by Ethnicks and Cathecumens: but one of the Cathecumens being demanded about this matter, answered, that he was then within, when *Macarius* was there present. Another of them being asked the question said, that *Ischyrras* (whom these fellowes had spread abroad to haue bene beaten by *Macarius*) at that time lay sicke a bed in his Cell: wherby it is manifest, that no Mysteryes at all were celebrated there at that time, because the Cathecumens were then within, as also that *Ischyrras* could not be present, lying sicke at home in his Cell. And the same *Ischyrras* being a wicked companion, although he falsely affirmed that *Athanasius* had burnt a certaine booke of holy Scripture; yet notwithstanding he confessed that himselfe lay sicke in his bed at that very time, when *Macarius* was in the for-
sayd

said place, wherby he detected the malicious slander.

Finally *Ischyrras* was well payd his hire for the false accusation, who forsooth was called a Bishop, when as neuer he was yet made * Priest. For there came to the Councell two Priests, who had once bene of *Meletius* his communion, but after receaued into the Church by Blessed *Alexander* Bishop of *Alexandria*. These Priests being present with *Athanasius*, did giue testimony that *Ischyrras* was neuer ordayned Priest, and that *Meletius* had not in all the Countrey of *Mareotes*, eyther Church or Minister; and yet these men do bring forth him as one of their witnesses, who was neuer a Priest, & yet is now become a † Bishop: and they do it to this end, that whiles they imagine mischief, they may amaze the hearers with the name of a Bishop.

More then this, we caused the booke of our fellow *Marcellus* to be read in the Councell, and by the same we plainly discouered all the subtilty of the *Eusebians*. For such thinges as he had wrytten by way of disputation and argument, these fellowes tooke occasion to cauill against them, as thinges graunted and defended. Therefore the places were read, and the wordes going before and after, by which it is plainly proued, that *Marcellus* his faith was very sincere and sound. For he neither taught that God the Word tooke his beginning of the Virgin *Mary* (as they affirmed) nor yet that his Kingdome shall haue end, but rather that it is without beginning or ending.

Furthermore *Asclepas* our fellow Bishop brought forth certaine Commentaries that were made at *Antioch* in the presence of his accusers, and *Eusebius* Bishop of *Cesarea*, and proued himself to be innocent by the
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* No man
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Bishop
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Priest.
† A strange
case if this
be true,
that there
be so many
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possessed
vwith Bi-
shops (so
called) and
neuer a
Priest a-
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them all,
as they say
thēselues.

sentence of the Iudges therin set downe. Therefore it was not without cause (louing brethren) that those fellowes when they were summoned to the Councell would not obey: nor was it without a cause, that they would not abyde the hearing of the matter. For their consciences were so stinged with the gilte of sinne, that they betooke themselves to flight and so proued themselves manyfest canillers and false accusers. And thus they made the people belieue, that all was true, which their accusers layd to their charge before their faces.

And this one thing may well be added to all the rest, that they did not onely intertaine such as were condemned and banished the Church for the heresy of the *Arians*, but also aduanced them to higher degrees and dignities. For they preferred Deacons to the honour of Priesthood, and Priests vnto Bishopricks, for no other purpose, but that their wicked doctrine might be dispersed abroad, and that the sound and sincere faith might be defaced and quyte abolished. The grand-captaynes of this faction next vnder the *Eusebians*, are these, *Theodorus* Bishop of *Heraclea*, *Narcissus* of *Neronias* in *Cilicia*, *Stephen* of *Antioch*, *George* of *Laodicea*, *Acarius* of *Cesarea* in *Palestine*, *Menophantus* of *Ephesus* in *Asia*, *Vrsacius* of *Sigidune* in *Mysia*, and *Valens* Bishop of *Myrsis* in *Pannonia*. For these men would neuer suffer such Bishops as came with them out of the East, eyther to come into the holy Councell, or to shew themselves in the Church of God: but being in their way to *Sardica*, they gathered a seuerall Councell among themselves, and conspired together with threatning words, that at their comming to *Sardica* they would neither appeare

in

Deacons.
Priests.
Bishops.

in iudgement, nor euer enter into that holy & famous Councell: but that as soone as they should come thither, and by so comming discharge their duties, they would presently depart the Citty. All which a man may know to be true by our fellow-Bishops *Macarius* of *Palestine*, and *Asterius* of *Arabia*, who although they came in the others company, yet now they are departed from their infidelity and false religion. For these two when they came to the holy Councell, affirmed that all whatsoeuer they did, was done by plaine force and extortion. Adding further, that they had a great desire to be informed of the sincere and true faith, and therefore were hindered by the others to come to the Councell. For they seing these two ready to reuolt from their opinion, thundred out terrible threatnings against them, and straitly charged them to do the contrary. For this cause they remained all together in one house; neither would they giue leaue that one should depart out of the others sight.

Briefly this is the summe of all: as it was not fit to passe ouer in silence the false flauiders which they deuised, the chaines, the stripes, the murders, the forged & counterfait letters, their stripping of Virgins naked and shewing them to the people, their throwing downe of Churches, their fiering of houses, their fleeing from the gouernment of lesser Churches and Cittyes vnto greater, and (which is most of all) the wicked heresy of *Arius* broached abroad by thē, & supported against true religion: as it was not meet (I say) to couer these matters with silence; so also it seemed iust & reasonable that our louing brethren and fellow Bishops *Athanasius* Bishop of *Alexandria*, *Marcellus* of *Ancyra* in *Galatia*,

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the rooms
of Bishops

and *Asclepas* Bishop of *Gaza*, and the rest that minister vnto our Lord with them, should be pronounced to be innocent and cleare of any misdemeour; and that we should direct our letters to their seuerall Diocesess, to certify the people of each of their Churches, that their Bishops were found to be innocent: and we required them to take none but their owne Bishops for their lawfull Pastours, and to stay for their returne. But as for them, who like wolves had intruded themselues into other mens Churches, I meane *Gregory* who entred by force of armes into the Church of *Alexandria*, as *Basel* did into *Ancyra*, and *Quintian* into the Church of *Gaza*, that they do not once name them Bishops, nor take them for Christians, and that they haue no communion with them, nor receaue any letters from them.

And as concerning *Theodorus* Bishop of *Heraclaea* a City in *Europe*, *Narcissus* Bishop of *Neronias* in *Cilicia*, *Acatius* Bishop of *Cesarea* in *Palestine*, *Steiken* Bishop of *Antioch*, *Vrsacius* Bishop of *Sigidune* in *Myssia*, *Valens* Bishop of *Myrsis* in *Pannonia*, *Menophantus* of *Ephesus*, and *George* Bishop of *Laodicea*, although they were so sore afraid, that they would not come to *Sardica* out of the East; yet because they were not onely depofed of their Bishoprickes by blessed *Alexander* Bishop of *Alexandria*, but also infected with the heresy of *Arius*, no lesse then the others before mentioned, and withall for that they were accused of grievous crimes; therefore this Holy and Sacred Councell by common consent hath depriued them of their Bishoprickes, and hath not onely declared them to be no Bishops, but also that they be vnworthy to communicate with other Christian people

ple. For they, who deuide the Sonne from the substance and Godhead of the Father, who think the *Word* to be strange and different from the Father, are worthy both to be excluded out of the Catholike Church, and vtterly to loose the name of Christians.

Therefore see that euery one of you do hould them accursed, because like vnto false merchants, they haue corrupted the word of truth. For the Apostle himself comaundeth you so to do. *If any man preach vnto you otherwise then that which you haue receaued, let him be Anathema*: & therefore you must giue comaundment; that no man communicate with them (for what fellowship is there betwene light and darknes?) and you must banish them far from your company, seeing there is no agreement betwene Christ and Belial. Take heed therefore (welbeloued brethren) that ye neither write vnto them, nor receaue any letters from them; but rather, because you are our fellow Bishops and brethren you must endeavour to be present with vs in spirit, and to giue consent to this Councell, as also to ratify the same with your subscriptions, to the end that perfect peace and vnity be kept of all our fellow-Bishops throughout the world. And whosoever doth maintaine, that Christ is God, but not the true God; that he is the Sonne, but not the very true Sonne; that he is begotten, and also vnbegotten, all such we do vtterly barre from all communion with vs, & chase them from the bounds of the Catholike Church. They confesse that they do thus vnderstand the word *Begotten* (for I will vse their owne words:) that which is begotten hath his being. Moreouer vnto Christ who was euer before the world, they do attribute beginning and ending: wheras his

generation was not in any tyme, but before all tymes.

Likewise now of late there are two vipers engendred by this snake of the *Arian* heresy, that is to say, *Valens* and *Visacius*, who vaunt themselves very arrogantly, neuer being ashamed to call themselves Christians, when notwithstanding they do strangely maintaine that the *Word* of God, and the Holy Ghost was crucified and killed, died and rose againe from death. Furthermore that desperate and forlorne rabble of heretikes doth obstinately defend, that there are diuers and distinct substances of the Father, of the Sonne, and of the Holy Ghost. But this is the doctrine which we haue receaued, and thus haue we learned; this is our Catholike tradition, faith, and confession, to wit, that there is one Essence (which terme the Heretikes vse instead of Substance) of the Father, the Sonne, & the holy Ghost. And if they demaund of vs what is the Substance of the Sonne (as they vnderstand it) we make them this answere, that it is one, and the very same with that which is the very same substance of the Father; that the Father was neuer without the Sonne, nor the Sonne without the Father: and that the *Word* cannot possibly be without the Spirit. For it is most absurd, that the Father was euer without the Sonne; nay rather he cannot be named a Father, nor be so indeed without a Sonne, as the Sonne himselfe doth plainly beare witness, saying: *I am in the Father, and the Father in me.* And againe, *I and my Father are one.*

Neither doth any of vs deny that he was begotten, but we say that he was begotten before all things visible and inuisible, that he is the maker and Creatour of Angels, Archangels, of the world, and of all mankind:

for

for the Scripture saith: *Wisdom the Creatour of all things instructed me.* And in another place: *All things by him* Sap. 7.
were made. But if it be so, that he had a beginning at a-
 ny time, then he could not alwayes be, forsomuch as the
Word of God, when it was for euer, had not any be-
 ginning; neither can God euer haue end. Furthermore
 we say not that the Father is the Sonne, nor the Sonne
 the Father, but the Father is the Father, and the Sonne
 is the Sonne of the Father. Likewise we confesse that
 the Sonne is the power of the Father: we confesse that
 he is the *Word* of God the Father, besides which there
 is no other.

Furthermore that the *Word* is the * *Word* of God,
 that it is the Wisdom, Power, and the very Sonne of
 the Father. Neither do we call him the Sonne of God
 in that sense as other men are called his Sonnes, for they
 are called Gods by meanes of regeneration, and new
 birth in Christ, or els they are called Sonnes, because
 they are made worthy so to be, and not because they
 are of one substance with God, as are the Father and
 the Sonne. We do also confesse that he is the only and
 first begotten Sonne, he is only begotten, as he is the
Word, which alwayes was, and is in the Father; he is
 the first begotten, in respect of his humane nature: ne-
 verthelesse he differeth from common creatures, be-
 cause that he is the first borne from among the dead.

Moreover we confesse, that he is God, that the God-
 head of the Sonne and the Father is one. Neither is there
 any man that wil euer deny that the Father is greater
 then the Sonne, but how? Not that he hath any other es-
 sence, or that he differeth from him, but by reason that
 the very name of the father is greater then the Sonnes.

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And therefore accursed is that forced interpretation of the *Arians*, who doe teach, that our Sauour said these wordes (*I and my Father are one*) onely to declare vnto vs, that they are one in agreement and consent of mindes. But for vs that are Catholikes, euery one of vs from the highest to the lowest, haue vtterly condemned that foolish and miserable exposition of those men, who say, that euen as mortall men, when they are once at variance betweene themselves, & by much brawling and rangling do fall into deadly hatred, & yet at length are reconciled ech to other, and become friends againe: So (say they) Almighty God the Father and the Sonne may dissent and fall at variance betweene themselves: which is an horrible wickednes, not only to thinke, but also to perswade vnto others. But we do belieue, affirme, and vnderstand that sentence of our Sauour, thus: *I and my Father are one*, that is to say, in eternall essence, which is one and the same in the Father, and the Sonne.

Likewise we do euer belieue that he reigneth with his Father without beginning and ending; that his Kingdome hath no time wherein to be expired, nor defect or discontinuance, wherein to be brought to ruine. For that which euer is, did neuer begin to be, nor euer can fayle to be, as it is. And we belieue, and in hart conceaue, that there is a comforter, to wit, the holy Ghost, whom our Lord himselfe promised, and sent vnto vs, and the same we belieue to be sent, and not to haue suffered: but the humane nature which the Sonne tooke of the Virgin *Mary* suffered death, because he was man and might suffer: for man is mortall, but God is immortall. We also belieue that he rose againe the third day,

day, but not that God in man, but man in God was ray-fed againe: whom he offered as a gift vnto his Father, and released him of sinne and euerlasting death.

Finally we belieue, that at a due prefixed time, he shall come to giue iudgement on euery man, and of euery mans actions. But so great is the ignorance of the *Arians*, and their mindes are ouercast with so thick and palpable darknes, that they cannot see the cleere light of truth, nor vnderstand the meaning of this sentence (*that they also may be one in vs.*) Certainly it is plaine and manifest why he sayd this word (*one*) that is to say, because the Apostles although they had receaued the holy Spirit of God, yet for all that, they were not therefore spirites, neither was any of them either the Word, the Wisedome, or Power of God, nor his onely begotten Sonne (for the Scripture speaketh thus, *Euen as I and thou are one so they in vs may be one:*) but Ioan. 16. our Lord in this sentence hath put a plaine difference betweene these thinges. For he said not these wordes (*may be one in vs*) in that sense, as he said (*as we are one*) meaning I and my Father: but that his disciples being ioyned & coupled together betwene themselves might be one in faith and confession, as also that by grace and true worship of God, through the mercy and loue of our Lord and Sauour they might be one.

By this Epistle a man may plaine vnderstand, both the false slaunders of the accusers, and the wrongfull dealing of them, who long since gaue iudgment against *Athanasius*, and the other Bishops: as also the sincere and sound doctrine of the Fathers in this present Councell. For those blessed Fathers did not onely teach vs such things, as pertaine to the dyuine nature of the Trinity

Trinity, but haue also very manifestly expounded vnto vs, what we must belue concerning the mystery of our Lords Incarnation.

After that the Emperour *Constans* was aduertised of these matters, and perceaued the lightnes of his brother *Constantius*, he was exceeding sory. He was also sore moued against them, who craftily inuented all this mischief, and deceaued the plyane and flexible mind of the Emperour. Therefore among all the Bishops that met at *Sardica*, he sent two chosen out of purpose, with letters vnto his Brother, and with them he sent also *Salianus* the Generall, a man endued with singular ornaments of vertue and iustice: which letters contained not only good counsell and instruction, but also threatnings, as well became so Godly an Emperour. For he wrote first, that the Emperor should giue diligent eare vnto those two Bishops, and be well informed of the foule misdemeanours committed by *Stephen* and others. Next, that he should restore *Athanasius* home to his flock: forsomuch as the false slaunders of his accusers, the wrougfull sentence of his Iudges, and their spitefull hatred against him, was now plainly discovered.

Finally, thus he concluded, that vnles his brother would yield to these conditions, and so behaue himself as right and reason requyred: that he would come to *Alexandria* himself in person, and restore *Athanasius* by force vnto his sheep, that thirsted so sore for his coming: and finally chase all the rabble of his enemies out of the Citty. Therefore *Constantius* hauing receaued these letters at *Antioch*, where he was resident then, promised to do, as his brother and partner in charge of the Empire had signified vnto him.

OF

OF EUPHRATES AND
Vincentius Bishops: and of the treachery
intended against them.

CHAP. IX.

MEANE while the *Arians* who were cruell persecutors of the truth, were so sore galled with these matters, that they attempted a very desperate and horrible practise. During this time it came to passe, that the two Bishops before mentioned were lodged in a certaine house at the foote of the hill: but the Generall *Salianus* tooke vp a seuerall lodging apart from them. Now *Stephen* who then held the stern of the Church of *Antioch*, and like to a naughty Pilot intended to drowne the ship, hauing many other companions to ioyne with him in his Tyrannicall attempts, did grieuously annoy the Patrones of true Religion, and brought them to great distresse: and amongst the rest, he had one, that was a desperate yong Ruffian, and hardned to euery bould attempt of lewd and wicked behauiour. This fellow was the Ringleader and Capitaine of all the rout. He was wont to attach men in the very market place, and to draw them away by force, as also to abuse them with great reproach, and to beate and buffet them with his fistes: and not onely that, but he brake downe their doores, and entred their houses by force, and was neuer ashamed to take very reuerend men, and graue Matrones, and in villanous manner to draw them out by the eares. And that I be not long in describing his lewdnes, I will only set downe
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A worthy
Emperor.

one haynous fact of his , which he practised against very notable and famous men : by which a man may easily giue a ghesse , how wickedly he behaued himselfe towards many others besides .

First he came to a certaine common strumpet , and tould her, that certaine strangers were newly come to towne that desired her company for a night . After this, he assembled together fiftene roysting companions and placed them in ambush , vnder the hedges at the foote of the hill , and in the end thither he came with this lewd hufwife. When he had giuen the watchword to the Ruffians (as they had before agreed) and perceaued that they were ready who were priuy to all the plot , then he marcheth forward to the vtter gate of the Inne where the Bishops lay . And finding it open , (for he had corrupted one of the seruants for money and hired him to leaue it so) he secretly conuayed the harlot into the house : that done , he shewed her the doore of the chamber , wherein one of the Bishops lay asleepe : he bid her to enter in : and the meane while he returnes to his ruffianly companions againe to fetch them forward . *Euphrates* (for so was the elder of the two Bishops called) slept in the vtter chamber . The other who was called *Vincentius* was within , in an inner chamber , and had set himself to sleepe . As soone as the naughty-pack had entred the Chamber doore , *Euphrates* hearing the trampling of her feete , asked who was there ? When the harlot spake , *Euphrates* was fore agast , and troubled in mind , for he imagined that it was the Diuell , and that he had counterfaieted a womans voyce , and presently he cryed to Christ our Sauour to help him . But *Onager* the captaine of that seditious crew

crew before mentioned , entred into the house with his companions , he rayleth against the Bishops , calleth them wicked and vniust Bishops , because they were minded to exercise a wicked and wrongfull iudgement . A great outcry was raysed on a sodaine : the seruants ran to see what the matter was . *Vincentius* arose out of his bed , boulded the court gate , and so seauen of those seditious Ruffians were apprehended . *Onager* with the rest escaped . Amongst those that were apprehended , the light hufwife was also stayed .

As soone as it was day the Bishops gaue notice her- of the Generall that came in their company : they went all to the Emperours Court , and grievously complained against the bould and desperate practises of *Stephen* : they said that his wicked crimes were so manifest , that they needed neither iudgment nor examinatio : the Generall exclaimed against *Stephen* , more then all the rest : he besought the Emperour that his vniust and shameful dealing might be examined not in any Council of Bishops , but rather in the ciuill Court before temporall Iudges , & promisseth that he for his owne part would deliuer ouer to be duly punished such of the Bishops Clercks as were accessary to the fact . He also affirmed that *Stephens* factours and Ministers were worthy to drinke of the same cup .

But when *Stephen* with his malepart and sawsy mouth reclaymed against it , saying that it was not lawfull to punish any of the Clergy ; it pleased the Emperour and his Officers , that the matter should be heard at the Court . Therefore the Strumpet was first asked , who conducted her to the Bishops lodging ? A certaine yong man (said she) came vnto my house , and tould me that

Priviledge
of the
Clergy .

strangers were come to towne, and that they desired my company. He departed and came againe in the evening, and brought me along to their lodging. Next after she tould them, how he sought out a sort of Ruffianly companions, and finding them ready at hand, brought them in at the gate of the viter Court, and so into the house: this done he commanded her to enter into the chamber. Moreover the strumpet declared vnto them, what the Bishop asked her, and how he was amazed with feare, and called on God for help; and lastly how these seditious fellowes brake into the house by force.

H O W S T E P H E N W A S
deposed of his Bishopricke.

CHAP. X.

WHEN these things were noysed abroad, the Iudges commaunded the yongest of them that were apprehended to be brought into the Court, who presently discovered all the plot, and declared plainly, that *Onager* was the author of it. Who also being at last taken, and brought into presence, confessed that he was suborned and vrged by *Stephen* to execute that bould attempt. When *Stephens* lewd behaviour was thus detected, commandment was given to the Bishops then present, to deprive him of his Bishopricke, and finally they chased him out of the Church.

Neyther was the Church for all this cleerly purged from the spot of *Arian* heresy: for there succeeded to
Stephen

Stephen in the gouernment of that Church, one *Leontius* a *Phrygian* borne, a man of politike and subtile wit, that might well be compared to the rocks that are couered with the waues of the sea: of whom I shall haue occasion to speake anone. At that time *Constantius* hauing plainly perceaued these fraudulent practises intended against the Bishops, wrote his Letters to the great *Athanasius*, once, twice, and now the third time, to perswade him to returne to *Alexandria* from the West. One Epistle of his, which indeed is but short, I will heere annexe vnto my History.

T H E E P I S T L E O F
Constantius to Athanasius.

CHAP. XI.

CONSTANTIUS the Victorious Emperour to *Athanasius* greeting. Although I aduertised you by my former letters, that you should come vnto our Court with an assured confidence, forsomuch as it was our pleasure to send you home to your Seate againe: yet notwithstanding we haue now againe directed these our letters also vnto your Reuerence, to will you to take vp a common wagon, and to ride hither vnto vs in hast, without any feare or distrust at all, to the end you may speedily enioy such things as you desire.

OF SAINT ATHANASIUS
his second returne from Banishment.

CHAP. XII.

WHEN *Athanasius* had receaued these letters he was moued to returne out of banishment, and *Constantius* receaued him with all courtesy, and willed him to take againe the charge of the Church of *Alexandria*. But yet there were certaine Courtiers infected with the *Arian* heresy, and in great authority and fauour with the Emperour, who said that *Athanasius* ought in reason to graunt one Church vnto them, that were not of his communion. When they had tould this to the Emperour, and the Emperour againe to *Athanasius*, *Athanasius* answered, that indeed it was his part to yield vnto that which the Emperour commaunded: but yet if it pleased him, he would make a motion to him also for a like matter, and intreat him to graunt his request. The Emperour promised him that he would with a very good will graunt him his petition, whatsoeuer it was. He replied saying: That there were diuers people at *Antioch* who refused to communicate with them that possessed the Churches there, and that they also had need of a Church, and therefore it were great reason to giue them one. When the Emperour gaue his consent, and well allowed of *Athanasius* demaund, as a thing very iust and reasonable; the grand Captaines of the hereticall faction answered plainly, that the Churches should not be giuen to the one nor the other. This was the cause that moued

The Bishop had the disposition of Churches, & not the Emperour.

moued *Constantius* to haue *Athanasius* in great admiration, and to send him againe to *Alexandria*, for that *Gregory* was lately departed this life, hauing bin slaine by his owne flock the people of *Alexandria*. As soone as the *Alexandrians* beheld their Pastour, they began presently to feast and banquer, commaunding all the people, to keep high and solemne holy-daies, to welcome their Bishop with great honour, and to sing praises vnto Almighty God.

OF THE THIRD BANISHMENT
and flight of Athanasius.

CHAP. XIII.

ATHANASIUS had not long enjoyed his Bishopricke, but *Constans* the Emperour resigned his soule into the hands of God. Then those who ruled *Constantius* as pleased themselves, put him in mind of the great variance betwene his brother and him, for *Athanasius* his sake; as also that therby the bandes of nature had bene almost broken asunder, and brother against brother were ready to wage open warre. With these reasons *Constantius* was so incensed, that he commaunded *Athanasius* not onely to be banished, but also to be put to death. Therefore sending one *Sebastian* a Duke with a great band of souldiars to do the feat, he gaue him in charge to apprehend *Athanasius* as a most villanous and wicked malefactor, and to dispatch him out of the way. But in what order the Duke assaulted *Athanasius*, and how *Athanasius* escaped his handes, no man can better report, then himself that suffered

suffered the danger, and escaped beyond all expectatiō.

For in his Apology wrytten *in defence of his flight*, thus he discourseth. Let them make diligent inquiry of the manner of my departure, and they shall vnderstand it by their owne followers: forsomuch as there were certaine *Arians* who accompanied the souldiers, both to giue them greater courage, and also to shew me vnto them from among the rest, for otherwise they knew me not. If all this will not moue their mindes, yet when they shall heare what I haue to say hereafter, let them be quiet for very shame of the world. The night was now come, and dyuers of the people continued their Vigils euen vntill the morning, because they looked for Communion the same day. The meane space thither comes the Captaine with more then fīue thousand souldiers, all well appointed, who besides other weapons were armed some with naked swordes, some with bowes and arrowes, and some with clubs, as I said before. And placing the souldiers round about, he layd siege to the Church, least any man should passe out and escape their hands. I for my part did not thinke it conuenient to forsake the people in such a tumult, but rather to endure any daunger whatsoever for the safety of the. Therefore I sate still in my Bishops Chaire, commaunding the Deacon to read a Psalme, and the people to harken attentiuely when this verse should be recyted, *Quoniam in seculum misericordia eius*, and then all together to depart the Church, and euery man to returne home.

But at length when the Captayne brake into the Church by force, and the souldiers had beset the Chancel round about to take me, then not onely the Clergy,

but

but diuers of the Lay people there present gaue a pittifull cry, and besought me that I would now depart. The more they intreated, the more I refused, saying that I would neuer depart, vntill they were all gone out of the Church man by man. Therefore rising vp I commaunded a prayer to be sayd, and willed them all to goe out in the midst of the prayer. For I tould them that better it was for me alone to abide the venture, then that any of my people should suffer hurt. Hereupō diuers of the company issued forth, and the rest followed after. But the Monkes and some of the Clergy that were present with me, came all together vp vnto my Seat, and drew me by plaine force out of the holy place. Wherfore I take the Truth it selfe to witnesse, that when part of the souldiers had beset the Chancell on euery side, and part had compassed the Church round about (God Almighty being my guide and defender) I escaped through the midst of the multitude, vnseene to them who sought me: giuing speciall praise vnto God for this, that the people were not betrayed by meanes of me, but that they were first sent away without any harme, and I afterward escaped safe and sound, out of mine enemies hands.

Monkes.

OF GEORGE BISHOP, AND THE
horrible outrages done by him at Alexandria.

CHAP. XIII.

WHEN *Athanasius* was thus escaped out of their bloody hands, the charge of those sheep was comited to another wolfe called

T

George

Vigils.

Psal. 106.

Nunnes.

George, one that exercised greater cruelty towards the, then euer any Wolfe, Beare or Leopard did vpon feely sheep. For he constrained vowed Virgins that had betaken themselues to perpetuall Chastity, not only to deny *Athanasius* communion, but also to renounce their Fathers faith. He vied one *Sebastian* that was maister of the Order of Knighthood, as his helper and companion in all his cruelty: who causing a fire to be kindled in the midst of the Citty, he stript the Virgins starke naked, and brought them to the fire side, and bid them deny their faith: who standing there in open sight (a pittypfull and heauy spectacle both to Christians and Infidels) accompted that shame and disgrace to be the greatest honour in the world, and with ioyfull harts suffered themselues to be beaten for the faith of Christ.

Lent.

Easter.

Priests
brothers
punished
for the
Priests.

But let vs heare their Pastor *Athanasius* speake himselfe, who hath plainly recorded all the matter, for thus he writeth. Then *George* who by them was sent thither out of *Cappadocia*, came to the Citty in the time of Lent, & profited so wel, that he increased by his own industry the bad qualities which he learned of the. For assoone as Easter week was ended, then a man might haue seene the Virgins cast into prison, the Bishops bound in chains, & lead away by souldiars, Widdowes & Orphans thrust out of their houses, great spoyles to be done on euery side, breaking downe of doores, and robbing of families. Then were Christians drawne away out of their lodgings by night, the doores of their houses nayled vp, and the brothers of Clergy men put in ieopardy of their liues for their brothers sakes.

This was a lamentable and rufull case, God wote, but y t more lamentable werethe things which they attempted

attempted after. For in the weeke next after the holy feast of Whitsonide the people after they had fasted, went forth to pray into the Churchyard, because they all abhorred to communicate with *George*. But assoone as that notorious Varler vnderstood therof, he egged forward *Sebastian* the Maister of the Order of Knighthood to set vpon them. This *Sebastian* was an heretike of the Sect of the *Manichees*: he therfore with a band of souldiars, all well appoynted with armour, naked swords, bowes and arrowes, ran vpon the people with mayne violence, and that vpon no other day but Sunday: and finding but few of the company there at prayer (for the greatest part was gone home by reason that the houre was past) he committed such horrible crimes, as well became a man of his profession. First he caused a great fire to be made, he set the Virgins hard before the flames, and began to force them to say, that they professed the *Arian* faith. When he saw that he could not ouercome them so, and they despised the fiery flames, he stript them naked, and did buffet them so sore about the face, and the eyes, that their owne acquaintance could hardly know them.

Moreouer they apprehended fourty men, & whipt them after a strange and vnwonted manner. For they tooke palme twigs newly cut from the trees, which had yet their sharp prickles vpon them, and did so pittifully teare their backs therwith, that many of them were faine to goe to the Surgeons to pull out the thornes that stuck fast in their flesh: others that were not able to endure the torment gaue vp the ghost. But all those men that yet remained alyue together with the Virgins, were banished into the great *Oasis*. The bodies of those

Ember
dayes af-
ter Whit-
sonide
13. yeares
agoe.

The Ca-
tholikes
forsooke
the heret-
ikes
Churches

that were dead, would not be granted vnto their friends, but the souldiars left them vnburyed, and hid them as pleased themselves, to make the people belieue that they were not guilty of so cruell a fact. This did those desperate mad fellowes being blinded with error and misbelief. But when the kinred & acquaintance of such as were deceased began to reioyce that their friendes died in confession of the faith, as also to contynue in sorrow and heauines for the losse of their bodies, then the cruelty of the enemyes appeared more and more to their great shame and discredit.

Furthermore they speedily sent into banishment the Bishops of *Egypt* and *Lybia*, to wit, *Ammonius*, *Musius*, *Caius*, *Philo*, *Hermes*, *Plinius*, *Psenoseris*, *Nilamonon*, *Agapius*, *Anagambus*, *Marcus*, *Dracontius*, another *Ammonius*, another *Marcus* also, *Athenodorus*, and with all *Hierax*, and *Dioscorus* Priests. And chasing them out of their native countrey, they handled them with such spite & cruelty, that diuers of them departed this life, some in the way, and some in the place of banishment. For they put to death more the thirty Bishops, and after the exāple of *Achab*, they busied themselves about nothing els, but vtterly to suppress the truth.

The same *Athanasius* also wrote letters of comfort vnto the foresaid Virgins, that endured those bitter torments. In which letters he speaketh as followeth. Be none of you all (quoth he) in sorrow and heauines, for that those wicked persons do deny you buryall, and command that none shall accompany your coarces to the graue (for this was the last pageant of all the *Arian* tragedy) though they bar the gates, and lye houering about the sepulchers like vnto spirites, to watch that the

the coarces of the deceased be not buryed. These and such other foule offences were done by *George* at *Alexandria*. But Saint *Athanasius* thought no place so well fortified, that he might be safe therein, especially when as the Emperour had commaunded, that either he should be brought to him alyue, or if he were not liuing, to bring his head, and had promised a large reward to him that should do it.

O F T H E C O V N C E L L
of Millaine.

CHAP. XV.

ALTHOUGH the Emperour *Constantius* was faine to goe into *Europe* with a mighty army to encounter with the Tyrant *Magnentius*, who after the death of *Constans* inuaded the Empire of the West: yet notwithstanding all this could not appease the cruel war, which he had waged against the Church. For the *Arians* perswaded *Constantius*, being a man of a mutable mind, & infected with the bane of the *Arian* heresy, that he should call a Councell at *Millaine* a City of *Italy*, and first of all to compell the same Councell to ratify the deposition of certaine Bishops, who had bene one after another deposed by those wrongfull Iudges at *Tyrus*, and next to excommunicate *Athanasius*, and to frame a new Creed, and forme of faith.

When the Bishops therefore had receaued the Emperours letters, they met indeed at *Millaine*, but yet they would not abyde that any such thing should be enacted: nay rather they rebuked the Emperour to his face, as

one that cōmaunded a most wicked & open vniustice: and for this their liberty of speach they were banyshed out of their Churches, and condemned to inhabite in the vttermoſt boundes of the world. Of all this whole matter the Blessed *Athanasius* wryteth in his Apology in forme following.

Who is able (saith he) to expresse in wryting the wickednes by them committed? For of late when the Churches enioyed a calme and quyet peace, and the people assembled themselves to their wonted prayers, *Liberius* Bishop of *Rome*, *Paulinus* Bishop of a princypall City of *France*, and *Dionysius* Bishop of a princypall City in *Italy*, and *Lucifer* Bishop of the princypall City of the Iland *Sardinia*, and *Eusebius* also a Bishop of *Italy*: all these, because they were good Bishops and preachers of truth, were apprehended vpon a suddaine, and sent into banishment, for no other cause or crime at all, but for that they would not consent to the *Arian* heresy, nor yet subſcrybe to their ſlaunders and falſe accusations, which they had forged againſt vs.

And as for the great *Osius* that reuerend Father and true Confessor, verily I think it but labour loſt to make any mention of him. For who doth not know that they also condemned him to be banished, when as he was no meane or obſcure man, but ſamouſly knowne throughout the world. For in what councell had not he the primacy? And who did not yeld to his perſwaſions, whenſoeuer he diſputed in matters of faith? Or what Church is there wherein he did not leaue ſome famous monument of his good gouernment? Who euer came vnto him ſorowfull, but departed ioyfull? Who euer requested help of him in neceſſity, but had his deſire?

deſire? All this notwithstanding, they were neuer aſhamed to ſpit out their venom againſt him, becauſe he was ſo well acquainted with the forged crimes which they had wickedly patched together, that he would not ſubſcrybe to their falſe accusations againſt vs. Thus far *Athanasius*.

By this that is here alleadged, a man may eaſily perceauce how wickedly they behaued themſelues towards theſe holy men. And as concerning the treacherous practiſes which the Captaines of the *Adrian* band conſpired againſt diuers others, the ſame *Athanasius* in the foreſaid Apology declareth at large. Whome (saith he) did the *Arians* euer purſue, but if they tooke him, they did not abuſe him, as pleaſed themſelues? Whome did they euer ſearch out and fynd, but they handled ſo, that either he died miſerably, or loſt the uſe of his limmes by racking? For whatſoeuer the Iudges did decree, thoſe fellowes did firſt put it into their heads, nay rather the Iudges were but the Miniſters & executioners of thoſe mens wills and wicked deſignments. In what place (I pray you) haue they not left behind them ſome notable memory of their cruelty? Who euer ſhewed himſelfe an aduerſary to their ſect and opinion, but they cunningly forged ſome falſe accusation againſt him, as *Iezabel* did? What Church hath not bene brought into heauines by their conſpiracies? For the Church of *Antioch* mourneth and lamenteth for *Euſtathius* the Confessor, their true Catholike Biſhop. The Church of *Balanca* bewayleth the loſſe of *Euphratiū*. The Churches of *Pontus* and *Antaradus* pityfully complaine for *Quintianus* and *Carterius*. *Adrianople* weepeth to ſee herſelf bereft of the godly *Eutropius*, and *Lucius* his Succellor: which

which *Lucius* they so loaded with boulds and fetters, that it cost him his life. Moreouer the Church of *Ancyra* mourned sore for the losse of *Marcellus*, *Beroea* for *Cyrus*, and *Gaza* for *Aclepas*. For these men after many foule abuses offered them, were sent into banishment long ago, by meanes of these wily foxes.

Besides, they procured search to be made for *Theodulus* and *Olympius* Bishops of *Thracia*, as also for me and my Priests, meaning to cut of our heades if we might be found. And peradventure that had bene our destiny indeed, if we had not at that very instant escaped their hands against their wills. For against *Olympius* they had written their letters to *Donatus* the Proconsul, and against me to *Philagrius*. Such were the mischiefs which these fellows imagined against holy and vertuous men. *Osus* before mentioned was Bishop of *Corduba*, who as he deserued great praise in the famous Councell of *Nice*, so also in the Councell of *Sardica* he highly surpassed all the rest.

I thinke it not amisse to lay downe in this place the free liberty of speach vsed by the most excellent Bishop *Liberius*, disputing in defence of the truth: and that notable conference which passed betwene him and the Emperour *Constantius*. For it is all comitted to wryting by such godly men as then lyued: forsomuch as it is thought to be a matter of great force, to whet the minds, and styr vp the affections of such as are delighted with matters of Religion. This *Liberius*, when *Iulius* the Successor of *Siluester* was deceased, gouerned the Church of *Rome*.

A DI-

A DIALOGVE BETWENE
Liberius Bishop of Rome, and Constantius
the Emperour.

CHAP. XVI.

CONSTANTIVS. VVe for our part in respect that you are a Christian, and Bishop of our owne Citty, did therefore thinke it necessary to send for you, and to giue you counsaile to forsake the communion of that desperate and wicked man *Athanasius*. For the whole world hath giuen censure that it becommeth you so to do. Also there is a Decree of a Councell past against him, which hath denounced him excommunicate. LIBERIVS. The censures of the Church (O Emperour) are to be giuen with great indifferency, and ripe iudgement. Wherefore if it seeme good vnto your Clemency, giue commaundment that the matter be examined: & if it so fall out, that *Athanasius* hath deserued to be condēned, then shall sentence be pronounced against him, according to the forme of the Churches proceeding. For it is not lawfull to condēne any man whose cause we neuer iudged. CONST. The whole Councell hath giuen sentence against him already, both for his lewd behaviour, and for his subtilt shifting to delay the time. LIBERIVS. They that did subscribe to his condemnatiō, neuer saw the things done that are reported of him, but whatsoeuer they did, was done to this end, eyther for to win honour and credit with you, or of a kind of cowardly feare, or at the least because they stood in doubt of shame or discredit.

dit. CONSTANT. Tell me I pray you, What is honour? What is feare? And what is discredit? LIBERIVS. They that haue not loued the honour of God, but haue preferred your gifts before it, they I say, without any iudgement going before, haue condemned the man whom they neuer saw with their eyes. A strange case, and differing very far from the office of Christians. CONSTANT. Not so, for in the Councell kept at *Tyrus* for *Athanasius* his cause, iudgment was given there in his owne presence, and all the Bishops of the world, which there met, did pronounce sentence of condemnatiō against him. LIBERIVS. Certainly his cause was neuer examined when he himselfe was present. For the Bishops that met there condemned him after he was departed out of the Councell. And without doubt, they condemned him rashly and vnadvisedly.

Heere EVSEBIVS the Eunuch spake: *Athanasius* (quoth he) was in the *Nicene* Councell declared an enemy to the Catholike faith. LIBERIVS. Onely five which sayled in his company gaue iudgment against him in *Mareotes*, who indeed were sent thither by his aduersaries, that they should first find him guilty, and afterwards set forth libels against him. And of them that were thus sent, two are departed this life, to wit, *Theoginus* and *Theodorus*: the other three, that is to say, *Maris*, *Valens*, and *Vrsacius* are yet aliue: who being sent vnto the Councell of *Sardica*, about this matter, gaue their sentence there concerning this controuersie; and exhibited their supplications there to the Councell, craving pardon for that they had in *Mareotes* published infamous libels against *Athanasius*, ve-

ry partially in fauour of the contrary part: which supplications of theirs I haue here to shew. Whether of these parties (O Emperour) is it our part to belieue and communicate withall, either those who first condemned them, and after desired pardon: or els with them by whose sentence they are now condemned?

Heere EPICTETVS the Bishop sayd: It is not for any matter of faith, O Emperour, that *Liberius* doth maintaine this argument, nor for any desire to execute the Ecclesiasticall Decrees: but onely that he may make his brags among the Roman Senators, that he hath got the victory of the Emperour in disputation.

CONSTANT. What *Liberius*? Doth so great a part of the world rely vpon you, that you onely dare support so lewd a man, and thereby disturbe and breake the peace of the whole world? LIBERIVS. Admit that it be so, as you say, that it is I alone; yet for all that, is the cause of our faith nothing impayred thereby: for once also there were found but three that resisted the commandement of a King. Then EVSEB. the Eunuch spake as followeth: You (said he) make our Emperour another *Nabuchodonosor*. LIBER. Not so good Syr: but this I say, that as rashly do you condēne a man, that was neuer iudged, as he did once. But I do thinke it reasonable, that first the Bishops doe generally subscribe their names, and confirme the faith of the *Nicene* Councell: next that our banished brethren be called home, and restored euery one to his owne Seat, and then if it shalbe proued that these fellows who haue rayled these tumults do agree with the Apostolike faith, we will go altogether to *Alexandria*, to the very place, where the party accused, and his accusers, and the Pa-

tron of their cause do abide, and hauing diligently examined all the cause, let vs giue sentence therof with one consent. **EPICTETVS.** There are neither horses, mules, nor wagons to be had to furnish the Bishops in their iourney thither. **LIBERIVS.** The busines of the Church hath no need of the common carriage, forsomuch as the Church hath wealth and ability sufficient to conuay her Bishops to the sea side. **CONSTANT.** Such things as are well established already, may not be dissolued. For the Decree of so many Bishops ought to preuaile and stand in force. You are the onely man that professeth to be his friend. **LIBERIVS.** It was neuer yet heard (O Emperor) that when the defendant is absent, the Iudge should censure him guilty of any haynous crime: which were indeed to shew his priuate hatred and malice against the man. **CONSTANT.** Though he hath done iniury to all men in generall, yet he hath offered me a fouler abuse then all the rest. For after that my eldest brother *Constantine* was slayne, he was not so contented, but he vrged continually my yonger brother *Constans* to picke quarrels against me, and indeed we had broken into open hostility, had not I with a milder spirit endured the rage of the one, who was incensed with anger, and the other that did incense him. Wherefore I do not make so much accompt of the noble victory gotten vpon *Magnentius* and *Siluanus*, as I would of this, to see *Athanasius* depriued of his Ecclesiasticall charge. **LIBERIVS.** Yet do not reuenge your malice vpon Bishops: for the handes of Ecclesiasticall men are to be occupied in blessing and hallowing. Wherefore if it be your pleasure, commaund the Bishops to be restored to their

When *Athanasius* could not iustly be accused of false doctrine, he was charged with treason & sedition.

Blessings by Bishops & Priests.

their owne Seates; and if they shalbe found to agree in opinion with him who doth now defend the true and vndoubted faith of the *Nicene* Councell, then let them assemble themselues together, and settle the world in peace; least you should seeme to oppresse an innocent man. **CONSTANT.** One thing I aske of you and no more: that you will communicate with other Churches, and so to returne to *Rome* againe. Therefore haue respect to peace, subscribe and returne to *Rome*. **LIBERIVS.** I haue already taken my farewell of my Brethren that are at *Rome*. For I thinke my selfe more deeply bound to keep the lawes of the Church, then returne to *Rome*. **CONSTANT.** Well, I will allow you three dayes liberty to be better aduised, whether you will subscribe and returne to *Rome* or no: if not, I will cause you to be banished. **LIBERIVS.** It is not the space of three dayes, or three moneths either, that will change my mind. Therefore send me whither you best please.

About two daies after, when iudgment was past against *Liberius*, the Emperor banished him into *Beroea* in *Thracia*. When *Liberius* departed thence, the Emperour sent him five hundred crownes to beare his charges. But *Liberius* sayd to the messenger, goe home and give the Emperour his crownes againe, for he hath need of them to pay his fouldiars. The Emperesse also sent him as many, but he required the man that brought them to giue them to the Emperour also, for (said he) they will serue his turne very well to set forward his Martiall affayres: and if he hath no need of them himself, let him bestow them vpon *Auxentius* and *Epictetus*, for they haue need of them. When he

The Ari-
as robbed
the Chur-
ches of
the Ca-
tholickes.

refused to receaue the Gould which the Emperour sent him, *Eusebius* the Eunuch brought him more, to whom *Liberius* answered. What (said he) hast thou robbed the Churches throughout the world, & now offerest me almes, as a condemned beggar? Get thee hence, and first become a Christian. About three daies after, *Liberius*, when he would receiue none of their money, was sent away into banishment.

O F T H E B A N I S H M E N T
and returne of *Liberius* Pope.

CHAP. XVII.

LIBERIUS that valiant Champion and stout defendour of the truth, tooke his iourney directly into *Thracia*, as he was commaunded. About two yeares after, *Constantius* came to *Rome*: but the wyues of the noble Senators of the Citty besought their husbands to intreat the Emperour, that their Pastour *Liberius* might be restored againe to his flock; & vnles they would perswade the Emperour therunto, they threatned that they would forsake their husbands, and all together repaire to the place where their famous Pastour was. To whom the husbandes answered: that they stood in great feare of the Emperours displeasure, & perchance might lose his fauour for euer. But (said the Senators) if your selues will go to intreat the Emperour for *Liberius*, he will doubtles graunt your request: for one of these two thinges will come to passe, that either he will yeld to your petition, or if he cannot be perswaded to that, at the least he will dismisse you safe.

When

When those excellent women had heard this counsell, they went vnto the Emperour, arraied in braue and gorgeous attire, as their manner was, that he might know them for noble women, and so shew the more courtely towards them.

When they came vnto him, they humbly requested him to take compassion on the Citty bereft of her pastour, and left open to rauening wolues. To whom the Emperour answered, that the Citty had no need of another Pastour, for that it was provided of one already. For he that succeeded in *Liberius* his roome, was a faithfull Deacon of his named *Felix*: who although himself kept sound and pure the faith of the *Nicene* Councell, yet notwithstanding he did freely communicate with those that sought to deface it. And for this cause, none of the Cittizens of *Rome* would enter into the Church as long as he was there: which thing the women did also signify vnto the Emperour. Whereupon his minde did so relent, that he straight commaunded *Liberius* to returne to *Rome*, and both of them to gouerne the Church together. Therefore when the Emperours letters were read in the Theater, the people cried out that the Emperours determination was very reasonable, for (said they) the audience here present, are denided into two partes, wherof ech hath his name according to the seuerall colours they weare, and therefore is it meete that the one Bishop gouerne the one sort, and the other the other. When the people had thus iested at the Emperours letters, they gaue a cry, as it had bene all with one mouth, saying, *One God, one Christ, one Bishop*: for these were the wordes which they thought good to vtter. After a short time *Liberius* returned

returned home: but *Felix* secretly conueyed himself out of *Rome*, and fled vnto another Citty. These things haue I added to the Story of the Councell of *Millaine*, keeping the order of my discourse. Now therefore I meane to returne to my history.

O F T H E C O V N C E L L
held at Ariminum.

CHAP. XVIII.

AFTER that the defenders of the faith were driuen away, then they who ruled the Emperour as pleased themselves, thinking now to quell downe for euer that faith which opposed it self against them and their Sect, and to establish the doctrine of *Arius*, perswaded *Constantius* that he should call a Councell of Bishops both of the East and West to *Ariminum*: and to giue commaundement that these wordes

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By which
reason we
should de-
ny our
Creed.

Substance and *Consubstantiall* (which the Fathers had inuetered as a strong bulwark to batter downe the pestilent Sect of *Arius*) should be blotted out of thee Creed. For they sayd that these wordes were the cause that brought all the dissention into the Church. But when the Bishops were come to *Ariminum*, such of them as were stained with the spot of the *Arian* heresy laboured by cunning shifts & sleights to dazel the eyes of their fellows and especially the Bishops of the West, being nothing so subtile as the other, but harmles and plaine meaning men. For they said that the body of the Church ought not to be rent asunder for a word or two, and those not written in the holy Scripture: but rather that we must

say

say, the Sonne to be like vnto his Father in all things. And as concerning the word *SUBSTANCE*, that was to be left out, because it is not found in all the Scripture.

But the Bishops perceauing their crafty meaning, gaue sentence of excommunication against them that so said, and signified their mindes to the Emperour by letters, saying that they were the sonnes and heires of those Fathers that met in the *Nicene* Councell. And if it should so come to passe, that they should either diminish or adde any thing to that which was well ordained by them, they should proue themselves base & degenerate children: for by so doing they should seeme to condemne their owne Fathers. But the Epistle it selfe which they wrote vnto *Constantius* will more liuely shew forth their perfect forme of faith.

T H E E P I S T L E O F T H E
Councell of Ariminum, to the Emperour
Constantius.

CHAP. XIX.

WHENAS both the commaundement of God and your gracious ordinance doth so require: we haue therefore ratified by our common consent such matters of faith as haue bene determined long agoe. For here we are come to *Ariminum*, all the Bishops of the West, to this end, that both the faith of the Catholike Church may be made more famous, and her Aduersaries knowne and detected to the world. Therefore after long deliberatiō it pleased

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vs to hould fast and to defend for euer that faith which hath bene deryued from our Ancestours, and yet continueth, which was preached by the Prophets, by the Euangelists, and lastly by the Apostles, through the grace of our Lord Iesus Christ, who defendeth the Empire, and keepeth you in prosperous health. For it seemed to vs to be very absurd, or rather wicked, to change any part of that which hath bene well and rightly determined already, and which hath bene very exactly sifted and debated by the Fathers of the *Nicene* Councell, by the help of the Noble Emperour your Father *Constantine*: which doctrine and sentence hath come to the eares and mindes of all men, and hath bene openly preached in euery place. By force of which doctrine onely, the heresy of *Arius* hath bene beaten downe, and quyte defaced: and by meanes of the same doctrine not onely that, but other heresies also haue bene rooted out. Wherto, to adde any thing is a dangerous matter, and to take any thing away from it, is also perilous. For if either of these things should happen, the Aduersaries will take so great a scope, that they will bouldly aduenture to do what please themselves. Therefore *Vrsacius* and *Valens*, because they had entangled their mindes long since with the *Arian* doctrine, and for that cause were parted from our communion, to the end they might be receaued into the same againe, they desired penance and absolution of such crimes, wherof their owne conscience did find them guilty, as it plainly appeareth by their owne wrytings. For which cause all their faults were pardoned and forgiuen.

This was done during the tyme of the Councell of *Millaine*, and that in presence of the Priests of the Church

Church of *Rome*. We therefore vnderstanding that *Constantine*, a Prince worthy to be remembred of all posterity, tooke great paines, that the faith which was set forth at *Nice* should be diligently examined and tryed: we thought it very absurd (he being baptized and departed hence vnto that resting place that was due vnto him) that we should renew, or alter any thing in the same faith, and by so doing, vtterly to set at naught so many holy Confessors and Martyrs as were authors and founders of this doctrine, who did euer belieue as the old lawes of the Catholike Church did require, and did so contynue vntill their death. Whose faith God Almighty by the meanes of our Lord Iesus Christ hath brought downe, euen to the time of this your Empire. By whose help your Empire is so enlarged that you do rule and raigne throughout all the world.

But on the contrary syde those miserable and desperate minded men, being enraged with a very brayn-sicke humor, haue made themselues preachers of that wicked doctrine, and do labour to ouerthrow and suppress the truth. For presently when this Councell was assembled at your commaundement, they openly disclosed all the secrets of their crafty meaning, and finding *Germanus*, *Auxentius* and *Caius* the authors of sedition and discord, to be of as variable a mind as themselves, they laboured by subtilty and tumults, to make some new Decrees. Whose doctrine although it was but one, yet it farre surpassed all kind of blasphemy whatsoever. But as soone as they vnderstood, that they were not of the same opinion, nor that they would conspire with them in their desperate actions, they departed & came hither to the Councell, as though they were minded to

subscribe to the contrary opinion. But within a short while after, their meaning was plainly discovered.

Wherefore that the Church may not hereafter be tossed with these violent stormes, and that things be not thus turned vp side downe with tumult and confusion, it seemed good vnto vs, both that the old decrees do still stand in force, and also that those fellows be vnterly excluded from our communion. And for this cause we haue sent our Legates with letters vnto your Clemency, to aduertise you of the mind and sentence of this Councell, to whom also we haue giuen in charge, that aboue all things they confirme the truth by the authority and euidence of the ancient Canons, which haue bene well established long agoe: as also that they signify to your Highnes, that the way to make peace, is not (as *Vrsacius* and *Valens* said) to breake the good lawes and ordinances already made (for is it possible that they can be authors of peace who breake the bands of peace?) but rather it will cause great variance and seditiō both in other Cittyes, & specially in the Church of *Rome*.

Wherefore we beseech your Clemency, that you will accept our message with fauourable eares, and louing countenance; and that you will not suffer any nouelty or alteration to be made to the dishonour of them that are deceased: but rather giue vs leaue to stand vnto that, which hath bene well ordained by our Ancestors, whom we are well assured to haue handled euery thing with great wisdom & discretion, through the assistance of the holy Ghost. For the new doctrine of these good fellows maketh them that once believed to become very infidels, and those that believe not, to become

Heresy
leadeth
men to
Infidelity

become cruell persecutors. We beseech you also, that such Bishops as lue in banishmēt, & are sore oppressed with old age, and the heauy burden of pouerty, may by your Commaundement haue liberty to returne home in safety, that the Churches may no longer be destitute of their Pastors.

Furthermore we also request this thing of you, that nothing be taken away out of the old Decrees, nor nothing added: but that all things which haue bene obserued hitherto from your blessed Fathers dayes, may still remaine in force. And that hereafter you trouble vs no more with such matters as these, nor cause vs to be absent from our owne Churches, but let the Bishops be resident among their flockes, that they may giue themselves to prayer and seruice of God, with quiet minds, and so to pray earnestly for your health, for the Empire, & for peace, which God of his goodnes bestow vpon you, for euer and euer. Our Legates do bring vnto you the names and subscriptions of the Bishops. They shall also by the testimonies of holy Scripture informe your Clemency, and certify you what is decreed.

When this Epistle was written, and the Legates sent with the same, the principall Pillars of the *Arian* Sect, being in great authority and fauour with the Emperour, tooke the said Epistle, and gaue it to the Emperour, but would not suffer the Legates themselves to haue acesse vnto him, for the Emperours mind (as they sayd) was troubled with weighty affaires of the Common-Wealth. This they did, thinking that the Bishops would be weary with staying so long, that they would desire to returne to the Cittyes committed to their charge: & so be constrained to ouerthrow that strong

rampire which they builded against hereby. But in vaine did they enterprize so to do. For those noble champions of the faith wrote a second Epistle vnto the Emperour, intreating him both to receaue their Legates, and to dismisse themselves from the Councell: which Epistle I will also heere insert in this my history.

ANOTHER EPISTLE OF
the Councell of Ariminum, to Constantius
the Emperour.

CHAP. XX.

TO Constantius the Victorious Emperour, the Bishops assembled at *Ariminum*, greeting. We haue receaued your gentle Letters (most holy Emperour) by which we perceaued, that by reason of necessary busines of the Common-Wealth, you haue no leasure to confer with our Legates. In which Letters also you commaund, that we heere abide till their returne, to the end your Wisdome may vnderstand of such things as are decreed, and agreed vpon by vs, according to the Decrees of our Forefathers. But now by these our Letters we do confesse, and professe vnto you, that we will neuer depart from our purpose, nor alter the mind that now we are in. We haue also straitly charged our Legates to do the like. Wherefore we humbly intreat you, that with friendly countenance you read our Letters, as also to take in good part such things as we haue charged our Legates to performe.

Moreouer we would haue your Clemency to vnderstand as well as we, how heavy and lamentable a case

case it is, that in this most happy time of your Empyre, so many Churches should be destitute of their Bishops. Therefore (noble Emperour) we desire your Clemency againe, and againe, that you would graunt vs liberty (if your Gentlenes shall so thinke good) to returne to our Churches, before the sharp winter come on, that we & our people may powre out our accustomed prayers for your Kingdome to God the Father Almighty, and to our Lord and Sauour Christ, his onely begotten Sonne, as we alwayes haue done, and shall still continue.

OF THE COUNCELL HOLDEN
at Nice, a City of Thracia: and of the Wicked
Creed set forth in the same.

CHAP. XXI.

WHEN this Epistle was brought to the Emperour, the *Arians* put him in a rage, and by that meanes, they brought to passe that a great number of Bishops were conueyed to *Nice* in *Thracia*, euen against their wils. One part of which Bishops they craftily beguiled by reason of their playne simplicity, the rest they forced by terrible threatnings: vsing the very same deuises, to ouerthrow the faith, which long before they had inuented, to wit, that they should take out of the Creed, the word *Substance*, and of *one Substance*, and put the terme of *like Substance*, instead thereof. And heere I meane to set downe the forme of faith which there they made: not for that it was a sound belicfe, but that it plainly confuteth the faction of *Arius*.

Arius. Yet for all that the heretikes of our time are not content with this, but instead of the wordes, *like Substance*, haue presumed to vse the wordes of, *vnlike Substance*.

THE FALSE CREED SET FORTH
AT NICE IN THRACIA.

We belieue in one and the onely true God, the Father Almighty, of whom all things are. And in the only begotten Sonne of God, before all worldes, and before all beginning, begotten of God, by whom were made all things visible and inuisible, the only begotten Sonne of his only Father, God of God, like to the Father that begate him, according to the Scriptures: whose generation no man knoweth but only the Father that begate him. Him we know to be the only begotten Sonne of God, sent from his Father: that he descended from heauen, as is written, to destroy sinne and death; borne of the holy Ghost, & the Virgin *Mary* according to the flesh, as it is declared in the Scriptures: he conuersed with his disciples, and hauing accomplished all his office, according to his Fathers will, he was crucified, died, and was buried. He descended into hell, and made hell it self to tremble for feare of him; he rose againe from death the third day; he conuersed with his disciples the second time, & forty dayes being expired, he ascended into heauen, and there sitteth at the right hand of the Father, and shall come in the last day of resurrection, with the glory of his Father, to render to euery man according to his workes. And in the holy Ghost, whom the very onely begotten Sonne of God, Christ our Lord and God, promised to send to man-
kind

kind as a comforter (as it is written) the spirit of truth, which he sent after he was ascended into heauen, and sitteth at the right hand of the Father, from whence he shall come to iudge the quick and the dead.

And as for the word *Substance*, which the Fathers did simply put into the Creed, and which hath bred great scandall to the people that vnderstand it not: it seemed good vnto vs because it is neuer mentioned in the Scripture, to take it quite away. And forsomuch as the word of God doth make no mention of the Substance of the Father, and the Sonne; we will haue nothing spoken therof hereafter. And very certaine it is, that in the person of the Father, of the Sonne and the holy Ghost, one Substance ought not once to be named. We therefore (as the holy Scriptures do teach vs) do say, that the Sonne is like to the Father. We also denounce *Anathema* to all heresies, that are already condemned, or lately start vp, if they do not agree with this forme of faith, which is here set downe.

To this Creed did subscribe diuers Bishops, who were ouercome with feare, and others also being vndermined with subtilty did the like. And those who would not cōsent vnto it, were banished to the furthest parts of the world.

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A COM.

A COMMENTARY OR RECORD
of the Councils Acts, written by Pope Damasus,
and the Bishops of the West, to the Bishops
of Illyria, concerning the Council
of Ariminum.

CHAP. XXII.

AND that the foresaid forme of faith was checked and controlled by all the Champions of the Truth, and specially by the Bishops of the West, it is manifest by such letters as they wrote to the Bishops of *Illyria*. Among them that were Authors of those letters, *Damasus* obtayned the principall place, who succeeded vnto *Liberius* in the Primacy of the Church of *Rome*. He was a man endued with singular gifts of vertue; and calling a Council of ninety Bishops out of *Italy* and *France*, at *Rome*, whose names I would recite in this place, if it were not a needles labour, wrote these Letters in manner following.

The Bishops meeting together in the holy Council at *Rome*, *Damasus*, *Valerianus*, and the rest, to our louing Brethren the Bishops of *Illyria*, send greeting in our Lord. Although we are fully perswaded, that you (most holy Priests of God) do hold fast the sacred faith, which was planted by the Apostles, and do preach the same to your people, which differeth nothing from the Decrees of the Fathers: yet notwithstanding we haue bene certified by our Brethren, both of *France* and *Venice*, that there are many that do wholly apply themselves to imbrace and fauour heresy. For remedy of
which

which mischief, not only the Bishops ought to prouide, but also when any errorrs (either by the ignorance of some few, or by the simplicity of them that follow false expositions) be crept into the Church; then (I say) it is the part of the Bishops to oppose themselves against them, and wisely to prouide, least the simple people should fall againe into any false & variable doctrines: that whensoever any contrary opinions are beaten into their eares, they may stand stoutly to their Fathers doctrine.

For this cause we haue given sentence, that *Auxentius* be condemned by name. Wherefore all the Doctors of the law of God, within the *Roman* Empire, ought to beliene according to the law of God, and not to corrupt the faith with variable doctrines. For as soone as the pestilent doctrine and blasphemy of the *Arians* began to increas (which also at this present hath spread it self farre and neere) then behould our Fathers, three hundred and eightene Bishops (as also the * Bishop * So it is in the Greeke. of the most holy Church of *Rome*) held a Council at *Nice*, with which they fenced our faith, as with a wall, to beare of the darts of the diuell, and with this wholesome antidote expelled the deadly poyson of their enemies: inso much that they commaunded all men to belieue, that there is one Substance of the Father and the Sonne, one Godhead, one Vertue, one Power, and one Figure; and also that the holy Ghost is of one and the same Substance and nature as they are: and whosoever should belieue otherwise, they condemned him as an excommunicate person. Which wholesome ordinance & sacred Decree of theirs, many men afterward went about to breake and abrogate by new Decrees.

But yet in the beginning, they did partly amend the fault of them who were forced at *Ariminum* to alter and recant from the *Nicene* Creed, in that they confessed themselves to haue bene seduced by a disputation, houlden at another time; as also that they thought their owne Creed not to be contrary to the meaning of the *Nicene* Councell.

Primacy
of the Bi-
shop of
Rome.

Neither ought the number of the Bishops that met at *Ariminum* be any preiudice heerunto, especially when it is well knowne, that the same Creed was framed, neither with consent of the Bishop of *Rome*, whose sentence was to be looked for before all the rest, neither with the consent of *Vincentius*, who bare the office of a Bishop with great praise, for so many yeares togeather, nor of others besides. And which is most of all, when as they themselves (as we said before) who through their enemies policy seemed to relent: yet afterward hauing better considered of the matter, did plainly testify that they viterly disliked the foresayd Creed. Therefore your discreet and honest mindes do plainly perceauce that this only faith which was first established at *Nice*, by the authority of the Apostles, ought to be retained for euer. And not onely such Easterne Bishops as professe themselves to be Catholikes, but also the Bishops of the West do glory of this faith, as well as we.

Moreouer we do heere notifie vnto you, that whosoever are infected with any other opynion, shall be seuered from our communion before it be long, and loose the name of Bishops; that so at length the people may be freed from their error, and find time to breath and repose themselves. For the error of the multitude can neuer be well reformed, as long as the Bishops are ensharped

ensnarred in the same. Wherefore see that your Reuerences do consent in iudgement with all other Priests of God, vpon whom (as we hope) you will strongly rely. And if you shall so do, then it is our part to ioyne with you, in treading the path of right belief. We desire your Charities to wryte vnto vs back againe, that we may be comforted by your letters. Fare ye well most honorable brethren.

THE EPISTLE OF ATHANASIUS
Bishop of Alexandria, touching the former
Councell.

CHAP. XXIII.

FURTHERMORE the great *Athanasius* in an Epistle written to the *Africans*, relateth the very same of the Councell of *Ariminum*, almost word for word. These matters being so (sayth he) who can like well of them that do alleage the Councell of *Ariminum*, or any other, then the *Nicene* Councell? Nay rather, who can choose but abhorre them, that seeke to deface the Decrees of the Fathers, and do rather prefer the late Canons of the Councell of *Ariminum*, that were made with great debate and open violence? Or who will yield to their opinions, who do not allow of their owne Decrees? For (as I said before) they who in their seuerall Councils haue set forth more then ten diuers Creeds (for as the times did change, so alwayes they framed a new faith) they plainly shew that they condemne euery one of their Councils: and it fareth so with them, as once it did with the faithlesse Iewes.

For as they (according to *Jeremy* the Prophet) forsaking the onely fountayne of liuing waters, digged vnto themselves dry cisternes: so these men bidding battaile against the generall Councell, haue made many a Councell of their owne, all full of vaine and foolish fables. Wherefore let vs not once open our eares vnto them, that alleage the Councell of *Ariminum*, or any, but the *Nicene* Councell. For they that prayse the Councell of *Ariminum*, seeme to be ignorant of such things as were there done. For if they knew them, doubtles they would neuer haue spoken a word about that Councell.

Neither is it vnknowne vnto you (my louing brethren) who hauing bene certified of all that was done by them, whom you sent to *Ariminum*, that *Vrsacius*, *Valens*, *Eudoxius*, *Auxentius*, and *Demophilus* also that was in their company, were deposed there, because they went about to make Decrees contrary to the *Nicene* Councell. And when they were required to denounce *anathema* to the *Arian* heresie, they not only refused so to do, but laboured to defend it with tooth & nayle. But notwithstanding there were almost two hundred Bishops, faithfull seruants of our Lord, and right believers, who decreed, that all should condescend to the *Nicene* Councell, and not to belieue or dispute of any thing against the same. This they signified by their Letters to *Constantius*, who had commaunded to call the Councell. But they that were deposed of their Bishoprickes at *Ariminum*, went straight to *Constantius*, and procured that they who had giuen sentence of deposition against them, should be shamefully rebuked, and terrified with threatnings, that they durst not

returne

returne home their Churches, but remaine in *Thracia*, almost starued with the cold of winter, to make them yield to these mens new deuises.

But if there be any that do commend the Councell of *Ariminum*, let them first shew the deposition of the foresaid men, and then the Decrees of the Bishops: to wyt, that nothing at all is to be called in question, besides that which the Fathers haue determined in the *Nicene* Councell, and that no other Councell is preferred before the same. But these matters they passe ouer in silence: & they bring for themselves the Decrees made in *Thracia*, that were extorted of the Bishops by violence: wherby they shew manifestly, that they fauour the Sect of *Arius*, and haue forsaken the true and sincere faith. For if a man will compare the *Nicene* Councell with the later Councels of these good fellowes, he shall quickly perceau the vnfayned holines of the one, and the brainicke madnes of the other. For the Bishops that met at *Nice*, came not thither, as men that were deposed, but as such as confessed the Sonne of God to be of one Substance with the Father. But these men after they were deposed once, or twice before, and now the third time in the Councell of *Ariminum*, neuer were ashamed to set downe in writing, that no man ought to say, that God hath a Substance or essence. Thus far *Athanasius*. Such were the sleights and shifts which the professors of *Arianisme* deuised in the West, against the doctrine of the truth.

OF THE SVBTLTY OF
Leontius Bishop of Antioch: And how he was
boldly checked by Flavianus and Diodorus.

CHAP. XXIII.

AFTER that Stephen the successor of Placidus, was expelled the Church, *Leontius* took upon him the Primacy of the Church of *Antioch*: which dignity he obtained against the Canons of the *Nicene* Councell. For he had gelded himself with his owne handes. The cause that moued him to do that fact, is reported in writing by the Blessed *Athanasius*. *Leontius* (saith he) being accused that he had kept a yong woman called *Eustolia*, and being forbidden to vse her company, did therefore * geld himself, that he might conuerse with her freely without suspition. But hauing bene once suspected, he could not cleere himself of the matter so. For this fact of his, because he was a Priest, did aggrauate matters against him. Moreouer concerning his other behaiour, and manner of life, the same *Athanasius* writeth thus.

Conc. Nic.
cen. can. 1.

* If the marriage of Priests had then bene lawful, it had bene an easier remedy to marry with her then to geld himselfe.

He said
Gloria Patri, per Filium, in Spiritu Sancto.

But as concerning his wicked manners, and subtrill shifts, I will touch the in few words. First although he was spotted with the filth of the *Arian* heresy: yet he laboured to couer it by his craft and pollicy. For when he saw the Clergy, and lay people also deuided into two factions, and that the one part, because they would do the greater honour to the Sonne, added the coniunction (*Et*:) and that the other faction did put the preposition (*Per*) in the same place; and when they came

came to speake of the holy Ghost, they added the preposition (*In*:) he therefore mumbled vp all the *Gloria Patri* closely to himself, so that they who were neereft vnto him could heare nothing, but this last parcell, *in secula seculorum*.

If these had bene all the pranks he plaied, and if he had done nothing els, to discouer his vngracious meaning, then might a man with some reason say, that he did deuise this shift to make peace, & to reconcile the people within themselues. But when as he hath contriued so many and so hainous practises against the patrones of the Church, and hath fostered so many lewd companions with all care and diligence: he hath plainly declared thereby, that he is a secret *Arian*; as also that he standeth in feare of the people, and trembleth at the fore threatnings giuen out by *Constantius* against them, that presume to say, that the Sonne is vnlike to the Father. That this was his meaning, it is plaine by the sequele of things that happened. For if there were any that followed the Apostolike doctrine, this *Leontius* neither provided for them, nor gaue them any Ecclesiasticall dignity. But they which were blinded with the franticke error of *Arius*, by his meanes obtained great authority, and were preferred to the holy Orders of the Church.

At the same tyme *Aetius* the Maister of *Eunomius* (who by his owne endeavors had much enlarged the *Arian* heresy) was made Deacon. But *Flavianus* and *Diodorus*, who professed Monasticall life, and earnestly defended the Apostolicke doctrine, did openly rebuke *Leontius* for his conspiracies against the faith; and said that *Aetius* was so nussed in lewd behaiour, that he

Z

imagined

imagined nothing els, but how he might come to honour by his naughty dealing, and by the spoile of the Church, seeme to be worthy of the name of a Deacon. They threatned, that for this cause they would forsake the communion of his Church, and goe into the west, to make report there of his treacherous dealing. This did so terrify *Leontius*, that he put *Actius* out of his office, yet he neuer ceased to haue him in great reuerence.

Those two men worthy of admiration, *Flauianus* and *Diodorus*, although they were not made Priests as yet, but numbred amongst the laity: yet for all that they ceased not day and night, to styrre men vp to the study of deuotion. They two first deuided the Singers of the Church into two Quiers, and taught them to sing the Psalmes of *Dauid*, ech quier in his course: which custome was first begunne at *Antioch*, and came from thence into all the world. They also assembled the deuout people together at the Monuments of Martyrs, & there spent the whole night in seruing and praying of God together: which when *Leontius* perceaued, he thought it not the safest way to forbid them to do it, for he knew that those excellent men were entirely beloued of the people: but making a smooth speech vnto them, tempered with flattering and gentle offers, he required them to do those offices in the Church. Therefore although they were well acquainted with his lewd demeanour, yet they were content to yield to his request, and with ioyfull minds they called all their fellowes together into the Church, and there did sing prayles vnto our Lord.

But all this would not moue *Leontius* to bridle his malice, but vnder the habite and shew of modesty, he far

Singing in
the Quier.

Memo-
ries of
Martyrs.

Vigils.

far passed *Stephen* and *Placidus* in detestable wickednes. For he preferred such men to be Priests and Deacons, who were corrupted with false doctrine, and lyued a most lewd & filthy life. But as for such as were endued with singular giftes of vertue, and cleaued stiffly to the Apostolike faith, those he suffred to be voyd of honour. For which cause there were many Heretikes amongst the Clergy. But the greatest part of the people defended the true and sound doctrine: and this made the Authors of Heresy, that they durst neuer vtter their blasphemy before the people.

But the wicked & hainous crymes done at *Antioch* by *Placidus* and *Stephen* are so many, that they would require a seuerall treatise: and so grievous, that they haue need of that lamentable complaint of *Dauid*. For it may very fitly be applyed to these men: Behould thy *Psal. 82.*
enemies haue sounded forth: and they that hate thee, haue lifted vp their beades. They haue shewed their malice against thy people: and taken counsell against thy Saints. They sayd, come, let vs destroy them from among the people: and let the name of Israel be. remembered no more. But now I will returne to prosecute the rest of my History.

O F T H E N E W T R O V B L E S
rayed by Eudoxius of Germanicia: and of the
quarrell betweene Basil Bishop of Ancyra,
and Eustathius of Sebastia.

CHAP. XXV.

G E R M A N I C I A is a Citty situate in the borders of *Cilicia*, *Syria*, and *Cappadocia*, within
Z. 2 the

the iurisdiction of the Countrey of *Euphratesia*. *Eudoxius* being Bishop of that Church, when he heard of *Leontius* his death, came to *Antioch* in all hast, and thrust himself very ambitiously into the Bishopricke of that Citty, wasting our Lords vineyard like vnto a wilde boare. For he cloaked not his wickednes vnder the visour of vertue, as *Leontius* did, but raged openly against the doctrine of the Apostles, and persecuted them with many miseries, who spake against him. At the same tyme *Basil* succeeded *Marcellus* in the Church of *Ancyra*, a principall Citty of *Galatia*: and one *Eustathius* was Bishop of *Sebastia*, a principall Citty of *Armenia*. These two hearing of the outrageous behaviour of *Eudoxius*, gaue notice therof by letters vnto the Emperour. At what time the Emperour *Constantius* for the better curing of such woundes as were giuen to the Cōmon wealth by the Tyrants, after he had vtterly ouerthrowne the, kept his Court in the West. These two Bishops being in great familiarity with the Emperour, were put by him in great authority, by reason of their commendable manner of life.

OF THE SECOND COVNCELL
called together at Nice.

CHAP. XXVI.

WHEN these things were noysed abroad, *Constantius* wrote his letters to the people of *Antioch*, to let them know, that it was not his doing to prefer *Eudoxius* to the Bishopricke of that Church (for *Eudoxius* had giuen out such reports) and ther-

therefore he commaunded that he should both be chased out of the Citty, and also punished for his behaviour at *Nice* in *Bythinia*, and for the Councell which he called thither. For *Eudoxius* had procured a Councell to be called at *Nice*, by help of them that were put in trust to sollicite his matters in the Court. But God Almighty that gouerneth all, & knoweth things past and to come, as if they were present, hindred that Councell by a strange earthquake, which ouerthrew the greatest part of the Citty, and killed most of the inhabitants. When the Bishops there assembled perceaued this, they returned home to their Churches for feare. This thing as I thinke is to be imputed to none other cause, but only to the wisdom of God. For whereas that was the Citty wherein our holy Fathers published the Apostolik forme of faith: and whereas others came thither afterward, minding to set forth a contrary doctrine, therefore God Almighty, that neuer ceaseth to provide for his Church, disturbed the Councell, least the *Arians* should take occasion to deceaue men by likenes of the name, or beguile the simple people by calling that the *Nicene* Coucell.

OF THE COVNCELL HOLDEN
at Seleucia a Citty in Thracia: and what happened
to the Catholike Bishops at Constantinople.

CHAP. XXVII.

AGOOD while after, *Constantius* being vrged by *Eudoxius* his accusers, cōmaunded a Councell to be called at *Seleucia*. This *Seleucia* is a principall Citty of *Isauria*, situated vpon the sea coast.

Thither he commaunded a great company of Easterne Bishops to come, besides diuers out of *Pontus* and *Asia*. At that time *Acatius* was Bishop of *Cesarea* in *Palestine*, *Eusebius* being now deceased. This *Acatius* was deposed by the Councell of *Sardica*: but he despising so great a multitude of Bishops, stood out and resisted their sentence. *Maximus* also was Primate of *Ierusalem*, after the death of the famous *Macarius*, so often mentioned before. He was a man greatly renowned, for that he had stood in the combate in defence of the faith: hauing had his right eye for that cause pulled out of his head, and the ioynt of his right foote maymed. After he was dead, *Cyrillus* a most forward defender of the Apostolike doctrine, succeeded him in that Bishopricke.

Thesetwo, I meane *Cyrillus* and *Acatius*, while they stryued for the Primacy, did much hurt to the people of their owne Diocesse. For *Acatius* taking hould of a light occasion, deposed *Cyrillus*, and draue him away from *Ierusalem*. But *Cyrillus* came to *Antioch* where he found that Citty destitute of a Bishop. Thence he went to *Tharsus*, and there lead his life together with the rare and wonderfull man *Siluanus* then Bishop of the same Church. When *Acatius* heard therof, he sent his letters to *Siluanus*, to certify him that *Cyrillus* was deposed. But *Siluanus* both for the reuerence he bare to *Cyrillus*, and also for feare of the people that were delighted with *Cyrillus* his doctrine, would not discharge him of his Ecclesiasticall ministry.

When the Bishops were come to *Selencia*, there appeared in Councell *Cyrillus*, together with *Basill*, *Eustathius*, *Siluanus* and the rest. *Acatius* also came into the assembly of Bishops, who were in number an hundred and

and fifty, and said vnto them, that he would haue nothing to do with them about the matters called in question, vnles they would first exclude *Cyrillus* from the Councell, as one that was deposed of his Bishoprike. Therefore some there were that being desirous of peace, intreated *Cyrillus* to depart the Councell, and promised that after the examination of matters of fayth, his cause should be heard. When *Cyrillus* would not follow their counsell, *Acatius* forsooke them and departed: and going to *Eudoxius*, he put him out of feare, and bade him be of good courage, promysing that he would be his patrone, and partaker in the quarrell. And perswading him not to come to the Councell, they went together to *Constantinople*: for the was *Constantinus* returned from the West, and resident there. *Acatius* sore incensed the mind of the Emperour, accusing the whole assēbly of Bishops vnto him, and calling them a Conuenticle of desperate men, gathered together to destroy the Church: especially when he heard the crymes deuised against *Cyrillus*, he put him in a meruailous chafe. For he said that *Cyrillus* had sould away the holy Vestiment made of Cloth of Gould, which the noble Emperour *Constantine* had giuen to *Macarius* Bishop of *Ierusalem* for an ornament to thar Church, in which he might minister the holy rights of Baptisme. Which Vestiment he said was sold to a Stage-player, who putting it on his back, in the midst of his dancing fell to the ground, and was brused to death with the fall. He said moreover, that the Bishops made this *Cyrillus* their fellow in the Councell, and that he iudged with them of the matters in question, and that they went about to meddle with other mens affayres.

Church vestimēt.

To prophane holylly Vestiments accounted a grieuous sinne.

Vpon this occasion there were certaine principall Courtiers, that perswaded the Emperour to send for ten of the chiefeft of those Bishops (for they were afraid to send for them all, least so great a number should consent in one) amongst whome were *Eustathius* of *Armenia*, *Basil* of *Ancyra* in *Galatia*, *Siluanus* of *Tharsus*, and *Eleusius* Bishop of *Cyzicum*. They comming to the Emperour, intreated him that the lewdnes & blasphemy of *Eudoxius* might be bridled. But the Emperour being taught his lesson by the Aduersaryes, answered, that they were first to plead about matters of faith, and next to examine *Eudoxius* his cause. And when as *Basil* trusting vpon his former familiarity with the Emperour, rebuked the Emperour, as one that sought to betray the Apostolike faith, *Constantius* tooke the matter impatiently, and commaunded *Basil* to silence, as one that was author of all the Churches trouble. When *Basil* had done, *Eustathius* spake: Noble Emperour (saith he) because it is your pleasure, that we dispute about matters of faith, consider I pray you, the shameles blasphemies that *Eudoxius* hath vomited out against the only begotten Sonne of God. And hauing thus said, he gaue into the Emperours hand the Creed made by *Eudoxius*; wherein besides many other wicked words, it was written as followeth: *Those things that are vttered in diuers manners, are also unlike in nature*: But these wordes, *one God the Father, of whom are all things*: and these, *one Lord Iesus Christ, by whome are all things*, haue a diuers manner of vttering, to wit, *of whome, & by whome*: therefore the Sonne is vnlike to the Father.

After that *Constantius* had comaunded this Creed to be read, and being sore offended with the wicked doctrine

doctrine containd therein, he asked *Eudoxius*, whether it was of his making, or no, who forthwith denyed it to be his doing: for (said he) *Aetius* is the man that made it. This is the same *Aetius*, whom *Leontius* long since deposed of his Deaconship, for feare to be rebuked by *Flavianus* and *Diodorus*, and the same whome *George* that betrayed the people of *Alexandria*, vsed as his fellow in all his mischiefe and blasphemy: who for all that, liued then with *Eudoxius* in the company of *Eunomius*. For when *Leontius* was dead, and *Eudoxius* being very ambitiously crept into the Bishopricke of *Antioch*, then returned *Aetius* out of *Egypt*, & brought *Eunomius* with him. And finding *Eudoxius* to be rust of his religion, and one who besides his wicked doctrine, gaue himselfe to wantōnes and fleshly pleasures, he thought *Antioch* to be the only place for him to dwell: where through his parasiticall flattery, he was so straytly cōbined to *Eudoxius*, together with *Eunomius*, that sometimes keeping company with the one, and sometimes with the other, he gaue himselfe wholly to serue his belly.

Then the Emperour vnderstanding this, cōmaunded *Aetius* to be brought into the Court, and asked him whether he were the author of those wordes. *Aetius* knowing nothing of the matter, nor for what purpose he asked that question, yet hoping to win praise by taking the matter vpon him, neuer sticked to father the wordes vpon himselfe. Therefore the Emperour perceiving his abhominable wickednes, presely banished him into *Phrygia*. Thus *Aetius* hauing reaped shame, as the fruit of his blasphemy, was throwne out of the Emperours Pallace. *Eustathius* also affirmed *Eu-*

doxius to be of the same opinion: for he said, that *Actius* was fellow with him, both in house, and at table: and that to please *Eudoxius* his humor, he ioyned with him in making that blasphemous Creed: and that this was a sufficient prooffe, that he was priuy to the making of it, seing he hath fathered it vpon *Actius*. But, said the Emperour, in giuing iudgment, a man must not proceed vpon coniectures, but the fact must be duly examined. To whom *Eustathius* answered in these wordes. Therefore cause *Eudoxius* to shew some reason, that he doth not agree in opinion with *Actius*, but that he biddeth *anathema* to his Creed. Which request the Emperour willingly accepted, and commaunded that it should be so.

Then was *Eudoxius* put to his shifts, and sayne to seeke for some starting-hole, to auoyd that demaund. But seing the Emperour to take it impatiently, and to threaten him banishment, as a companion to *Actius* in his wicked opinion, if he refused so to do: he vtterly renounced his owne doctrine, which he had defended before, and also did afterward. Then *Eudoxius* on the contrary side, vrged *Eustathius*, and those that were with him, saying: that they ought to denounce *anathema* also to the word *Coeessentiall*, because it was not found in the Scripture. Nay (quoth *Siluanus*) these termes, *he is nothing*, and, *a creature*, and that, *he is of another substance*, which neyther are found in the holy Scriptures, nor do agree with the Oracles of the Prophets, nor the doctrine of the Apostles, are vtterly to be renounced, and excluded from Christian Councils. To whose wordes the Emperour condescended, and commaunded them to accurse also those wordes with *anathema*. But at the first, they went about to refuse: yet perceauing the

Heretickes
appeale to
only Scri-
pture:
when the-
felues
hold many
things not
in Scri-
pture.

the Emperour to be therewith angry, they were sayne to forswear, and accurse those foresaid termes, which *Siluanus* proposed.

Then againe they began to presse the contrary side most earnestly, that they should likewise condemne the word *Coeessentiall*. But *Siluanus* framing his argument very foundly, answered both them and the Emperour: If (said he) God the Sonne hath his being neyther of nothing, nor of any creature, nor of any other essence: then he is of the same substance with his Father, God of God, Light of Light, and hath the same nature with his Father. And although he proued the thing by many strong & sound reasons, yet none of them that were present would yield vnto him. Nay rather the faction of *Acacius* and *Eudoxius* exclaymed against *Siluanus*, with often and loud outcries. The Emperour also fell into such a rage, that he threatned to send *Siluanus* and his complices into banishment. Then *Elenus* & *Siluanus* with some others said, that to lay punishment vpon them, it stood in the Emperours choice; but to follow true faith, or falsehood was in their owne: and therefore they would neuer betray their Fathers doctrine. Then *Constantius*, who ought in reason to haue respected their wisdom, courage, and free liberty of speach in defending the Apostolike doctrine, did cast them out of their Churches, and commaunded others to take their places. At that time *Eudoxius* inuaded the Bishops Seate of *Constantinople* by tyranny, and *Elenus* being throwne out of the Bishopricke of *Cyzicum*, *Eunomius* obtayned his place. When matters were handled thus, the Emperour commaunded them to reiect *Acacius* his doctrine, and that in writing. Whereupon his

owne fellowes and friends were fayne to reiect a professour of their owne opinions, and they wrote their letters to *George* Bishop of *Alexandria*, wherein they signified what had bene done to *Actius*. Which Epistle I will annexe vnto this History, that their proceedings may be made manifest to euery man, forsomuch as they handled both the friends and foes of their doctrine almost all alike.

THE COPY OF AN EPISTLE

Written by the said Councell to *George* Bishop of *Alexandria* against *Aetius* the Deacon, for his wicked blasphemyes.

CHAP. XXVIII.

THE holy Councell gathered together at *Constantinople*, to the most Reuerend *George* Bishop of *Alexandria*, greeting. Whereas *Actius* hath byn condemned in the Councell for his wicked, and scandalous wryting; the Bishops heerin haue done nothing els, then the Canons of the Church requyred. For first he lost his Deaconship; then he was banished the Church: and lastly warning was giuen, that none should read his wicked Epistles, but that all men should abhor them, because they contained nothing but hurt and vanity: moreouer we haue denounced *anathema* to him, and his adherents. And it was very necessary that all the Bishops in this Councell should accurse him with common consent, and condemne him with one voyce, as the author of scādals, troubles, schismes, outrageous speaches now broached abroad through the world, and

Heretikes
writings
forbidden
to be read.

of sowing sedition and disagreement among the Churches: though, far beyond our expectation, *Serras*, *Stephen*, *Heliodorus*, *Theophilus*, & other of their fellowes would neither giue their voyces heerunto with vs, nor yet subscribe to the sentence giuen against him: wherof we meruailed, seing that *Serras* himselfe accused him of another as mad and presumptuous a fact as these; to wyt, that he proudly vaunted of himself, that God had reuealed vnto him those things, which he had concealed euer since the Apostles tymes, vntill now: notwithstanding I say, that *Serras* had charged *Actius* with these mad and arrogant wordes, yet the parties beforenamed could by no meanes be perswaded to giue their voyces with vs to condemne him. We also with patient mindes spared to giue sentence for a long tyme: one whyle chydng, another while counselling, sometimes rebuking, and sometimes speaking fayre, willing them to agree with vs, and to ioyne with the Councell in pronouncing sentence.

Heretikes
brag of the
Light frō
God.

We therefore pawfing on this matter a good while, looking still when they would heare and vnderstand vs, or when they would yield vnto vs; but seeing we had staied so long, and could by no meanes intreat them to giue sentence with vs against *Actius*, we thought good to prefer the Canons of the Church before their friendship, and to declare them excommunicate, allotting them the terme of six moneths to recant their opynions and agree with the Councell. And if before the prefixed day, they do change their mindes, and with their brethren peaceably consent to the iudgment giuen by them against *Actius*: then we haue decreed that they shall not onely be receaued into the Church againe,

but also shal recover their dignities & place in Councel, and be againe vnited in brotherly charity with vs. But if they will for fauour of men stand obstinately in their conceaued opynions, and despise the Canons of the Church, they are to loose the dignity of Bishops: & if they stay till they be depofed, then other Bishops are to poffesse their roomes, that so the holy Church may be brought into some good order and agreemēt within herself; and that the Bishops throughout the world all speaking one thing and agreing togeather in one mind, may keep the bands of charity vndissolued.

Wherefore we haue aduertised your Reuerence of the premisses, that you may know what are the Decrees of the Councell, which we wish you to obserue: and so through the grace of Christ well and peaceably to gouerne the Churches subiect vnto you.

THE CAUSE OF DISSENTION
and disagreement betweene the Eunomians
and the Arians.

CHAP. XXIX.

ALTHOUGH *Eunomius* in his bookes extollet *Aetius* to the skies, and though he call him a man of God, and paint him out very fayre in his colours: yet for all that, being in Councell with them that depofed him, he gaue his consent therunto, and by the same men was for his labour ordained Bishop. But *Eudoxius*, *Acatius* and their fellowes gaue their consents to the decrees made at *Nice* in *Thracia*, wherof we haue spoken before, and chose other Bishops

to

to gouerne the Churches of *Basil* & *Elenusius*. Of whom I think it needles to wryte particularly: and therefore I will but only declare the actes of *Eunomius*.

When *Eunomius* had gotten the Church of *Cyzicum* (*Elenusius* being yet alyue) *Eudoxius* knowing the people there to be found in fayth, and that the Emperour hated all such, as called the onely begotten Sonne of God a Creature, he therefore warned *Eunomius* to dissemble his opynion, and to cloake it from them that hunted after matters wherof they might accuse him. For we will spy out a fit tyme (said he) when we will preach those things abroad, which now we couer with silence, and then we will teach it to them that know it not. And if any do stand against it, we will eyther perswade them by reason, or if that will not serue, we will by punishment force them to our cōmunion. This counsell pleased *Eunomius* so well, that he plainly discouered his wicked meaning. But they that were trayned vp in the study of holy Scriptures, when they perceaued this secrete dissimulation, tooke it very heauily, but yet they thought it to be rather a point of folly and rashnes, then of wisdom to withstand them openly. Therefore they feygning themselues Heretikes, came to these mens howses, & praied them to expound their doctrine vnto them truly and plainly, to take pittie vpon them, and not to suffer them to be carryed hither and thither with the blast of eury doctrine. Then at length *Eunomius* with a bould courage began, and told them all his secret meaning, and how he believed. But (said they) it were great iniury, nay rather a very wicked fact, if you should not make the people cōmitted to your charge, partakers of the truth.

These

These and other such reasons moued *Eunomius* to vtter his blasphemies in the publike assemblies of the Church. They therefore being pricked forward with earnest zeale, went to *Constantinople* in all hast: and first of all they complained to *Eudoxius* against *Eunomius*. When they were put back by him, they came to the Emperour, and complained to him of the dangerous doctrine of *Eunomius*: affirming that his wicked sayings far surpassed the blasphemy of *Arius*. Whereupon the Emperour was so enraged with anger, that he commaunded *Eudoxius* to fetch *Eunomius* thither, and that if he were found guilty of the cryme, he should be degraded from the dignity of Priesthood.

Priest-
hood.

But whē the accusers pressed *Eudoxius* diuers times to do so, and he shifiting it off from tyme to tyme: they came againe to the Emperour, they complained and cryed out pitifully against *Eudoxius*, that he had done nothing of that which he was cōmaunded, but winked at the ruine of so famous a Citty, which was like to be vndone by the blasphemous doctrine of *Eunomius*. At length *Constantius* threatned to send *Eudoxius* into banishment, except *Eunomius* were brought into place, and vnles *Eudoxius* would inflict vpon him deserued punishment, if he were found guilty of the crimes objected. These threatnings put *Eudoxius* in such a feare that he warned *Eunomius* by letters to flee from *Cyzicum*, as also blamed him greatly that he would not follow his counsell. Therefore *Eunomius* for feare conuayed himself away, and not being able to endure with patience so foule a disgrace, accused *Eudoxius* that he had betrayed him, and had offered abuse both to him & *Actius*. And from thenceforth he raysed vp a feuerall

Seet

Seet of his owne. For all men that know, that such as reuolted from *Eudoxius*, as one that had betrayed his fellow, and ioyned themselues to *Eunomius*, are of him called *Eunomians*, euen to this present day. Thus *Eunomius* became Maister of a new Seet of Heretikes, and thereby greatly increased the blasphemous brood of *Arius*. And that pryde was the cause that made him rayse a feuerall Brotherhood, the euent of things doth plainly shew. For when *Actius* was reiected and banished the Church, he did not depart with him for company, although he called him his maister, and the man of God, but remained still, and throwded himselfe vnder *Eudoxius* his wings. And againe when he was punished for his lewd demeanour, he would not submit himselfe to the Councels sentence, but after he was deprivied of his Bishopricke, he perseuered still in making of Bishops and Priests. These things were done at *Constantinople*.

VWhen Christians take their names of some certaine man as Marcionists, Valentinians (Catharists) do: know, faith Saint Hierome, that they are not the Church of Christ, but the Synagogue of Antichrist Dial. cont. Lucif. in fine.

OF THE SIEGE OF THE CITT
of Nisibis: And of the Apostolicall life of Iames
Bishop of that place.

CHAP. XXX.

AT what time *Sapores* King of *Persia* made warre against the Romans, *Constantius* leuyed an army, and came to *Antioch*. Then were the enemyes foyled, not by the might of the Roman power, but by the mighty hand of God, whom very many among the Romans deuoutly serued. The manner of the victory I mean to set downe in this place. The Citty of *Nisibis*, whom other men call *Antioch* of *Mygdonia*

Bb

Mygdonia, is situate in the vttermost bounds of the *Roman* & *Persian* Empires : whose Bishop, Gouvernour and Captaine was *Iames* before mentioned . In him appeared the bright beames of such gifts and graces as the Apostles had : whose wonderfull myracles , which are yet in euery mans mouth , because I haue gathered together in my History called *Philothemus* , I will now omit to recount , for it is superfluous & impertinēt to my purpose . Therefore I will declare but one of them only , to the end I may continue my discourse . It fell out that the *Persian* army layd siege to the City of this Bishop , being subiect to the dominio of the *Romans* . When they had continued their siege for seauenty dayes , & had vsed all the force , and art they could , both in assaulting the walles with diuers engines of war , and barring the inhabitāts passage with a deep trench which inclosed the City round about , yet notwithstanding could they not take it .

Afterwards the enemy stopped the channell of the ryuer *Migdonius* , which runneth through the middest of the City , a good distance aboue the towne , & raised huge banks on euery side to keep in the force of the water . And when it was ready to ouerflow the banks , the enemy brake downe the dammes , and suddainly let it out against the walles , as if it had bene a Canon . The force of the streame was so great , that the wall could not beare it , but began to leane on one side , and so fell downe to the ground . The like mischance befell to the wall on the other side of the City , where the riuer burst out ; for not being able to endure the violence of the water , it was sore shaken , and so fell also downe . *Sapores* perceauing this , hoped to take the City without sweating orshedding of bloud . He expected a whole day

day vntill the muddy puddle of the water was dried vp , that he might passe the ryuer . The morrow after he marched to the City with his army , and making full accompt to enter at those ruinous partes of the wall , he perceaued the wall to be newly builded from side to side and his labour to be vtterly lost . For *Iames* that Blessed man , by vertue of his prayers , not onely encouraged the souldiars and Cittyzens , but also buylt the wall anew , & planting new forces thereon , made the enemy to retyre when he was ready to enter . These things he brought to passe , without going to the walles , but by continuing in the Church , and solliciting God with holy and importunate prayers .

Then *Sapores* being amazed , not onely to see the wall so sodainly builded , but also remembring a certaine vision which appeared vnto him , began to retire and pause a while . For he saw on the top of the wall a certain man cloathed in Princely robes , whose Crowne and cloth of Estate did shine in most glorious manner . *Sapores* suspecting that it was the Roman Emperour , threatned present death to them that tould him , that the Emperour was not in the City . But when they stoutly affirmed that they had tould him nothing but the truth , and that *Constantius* the Emperour was at *Antioch* , then he vnderstood what was the meaning of the vision , and that God (for those were his wordes) did fight for the Romans . Therefore the disperat wretch tooke great indignation at the matter , and shot an arrow vp into the ayre , for reuenge as it were , not considering that he could not strike God , whom he knew to haue no body , but because he was not able to bridle his outrageous fury .

Visions.

A miracle.

At that tyme flourished *Ephrem* a wonderfull man, and the most excellent wryter of all the *Syrians*: he intreated *James* to get vp to the walles, to looke on the barbarous people, & instead of shooting arrowes to thunder out his curse against them. Whole request the holy man obeyed, & climbed vp into a certaine tower. And behoulding a great multitude of the enemies, he wished them no other harme, but only that swarmes of gnats and dogflies might be sent among them, that feeling the stinges of those small creatures, they might acknowledge the power of him that aided the Romanes. When this petition was made vnto God, presently whole cloudes of gnats and dogflies couered the *Persia* army, and filled vp the snoutes and trunks of the Elephants, as also the eares and nostrills of the horses, and other beasts of carriage, who not being able to endure the byting of the vermine, brake their brydles, ouerthrew their ryders, disturbed the rank and order of the bartaile, and finally forsaking the field, fled backe with such swiftnesse, that they could not possibly be taken. Thus that myserable King hauing tryed the power of God that defendeth his faithfull seruants, by this light and gentle correction, reryred home: & by that siege purchased shame and dishonour instead of a victory.

OF THE COUNCEL OF ANTIOCH:
and the Decrees there made against *Meletius*.

CHAP. XXXI.

AT that tyme *Constantius* kept his Court at *Antioch*, and the Common-wealth being now settled

settled in peace, and the *Persian* warre finished, he assembled the Bishops together againe, and constrained them all to renounce both the word *homoousios*, that is, of the same substance, and also the word *heteroousios*, that is, of a different substance. At the same tyme was the Church of *Antioch* destitute of a Pastor, by reason that *Eudoxius* (who intruded himself into the same next after *Leontius*) was banished thence, and after many Councils houlden, had gotten into his handes the Bishopricke of *Constantinople*, both against law and reason. Wherefore they being gathered together (for they were many in number, and called out of diuers places) they sayd, that first they ought to choose a Pastour for that flock, and then jointly with him to consult about matters of faith.

At that time *Meletius* a very holy man, being Bishop of a certaine City in *Armenia*, because he could not brooke the rude and froward manners of his flock, removed himselfe to another place, meaning to leade a retyred and a quyet life. The *Arians* supposing him to be a friend and fauourer of their sect, required of *Constantius*, that the gouernment of the Church of *Antioch* might be committed to him: for they bouldly brake the bands of euery law, when they went about to establish their wicked doctrine. And the very foundation, whereupon their doctrine rested, was the breach of holy lawes: for they made many such alterations in dyuers places. But such as cleaued fast to the Apostolike faith, forso-much as they were well assured of the sound belief of this *Meletius*, and of his godly life, & manifold vertues, did also consent to his election, and with all diligence procured a Decree to be published about that matter, and that all should subseribe to the same. Which decree

was commytted, as a comon pledge by eir her partie, to the custody of *Eusebius* Bishop of *Samosata* that famous and noble champion of the truth.

Pro. 8.

Whē the Emperour had sent for the great *Meletius*, he presētly came to *Antioch*. At his cōming all the Priests, and the rest of the Clergy with the whole multitude of the Cittizens came forth in procession to meete him. There were also present both Jewes & Gentiles, because they longed to see the famous *Meletius*. Then the Emperour cōmanded *Meletius*, & others also that were learned to expound this sentence vnto the people (*our Lord hath created me in the beginning of his wayes:*) & charged the Notaries who were assigned to that office, to take euery ones words, thinking therby to make their doctrine more plaine & perfect. Therfore first of al *George* Bishop of *Laodicea* vomited forth the vsfauery poyson of his errour. After him *Acatius* Bishop of *Casarea*, vttered a more modified and tempered doctrine, which though it were far from the blasphemy of the other, yet was it neyther sound nor Apostolicall. The third was the great *Meletius*, who shewed the very right rule of preaching the word of God. For he squared all things by the truth, as it were by a lyne, & so auoided all that was too much, or too little.

Wherefore when the multitude had much applauded his doctrine, they requested him to giue them some brieife abridgment of this matter of faith. He then first held vp his three fingers, and then pressed downe two of them, and left one stretched out, vttering with all this notable sentēce: *There are three which are understood, but we speake as of one.* Against this doctrine the *Arians* began to whet they tongues, and slaūderously to call him

him a *Sabellian* heretike. Therefore they counsell'd *Constantius* who like to a weathercock was easily changed with euery wind, to send *Meletius* into banishment: which indeed they brought to passe, and in his roome they chose *Euzoius* a notorious Patrone of the *Arian* heresy. For this was the man, whom the worthy *Alexander* Bishop of *Alexandria* deposed of his Deaconship, togeather with *Arius*. But one part of the people which imbraced the sound doctrine, and seuered it selfe from the *Arian* faction, assembled themselves togeather in great multitudes at the Church of the Apostles in *Palea*, for so the place is named. For they had endured the wicked heresy of the *Arians* for thirty yeares togeather, euer since the conspiracy, which was practised against the most excellent man *Eustathius*, alwayes resting themselves vpon hope of a better time.

Catholiks
came not
to Church
with he-
retikes.

But after they perceaued that iniquity had got the vpperhand amongst them, and that the fauourers of the Apostolike doctrine eyther assaulted by open force, or vndermined by subtilty, *Meletius* was sent into banishment, and *Euzoius* the patron of heresy placed in his Bishopricke. Then they called to remēbrance not only such wordes as were spoken to *Lot*: *Sauē, saue thy soule:* *Genes. 19.* but also the law of the Ghospell, which expressly commaundeth, *If thy right eye do scandalize thee, pull it out, and cast it from thee.* The like also hath our Lord commaunded both of the hand and foot, adding, *It is better for thee, that one of thy members perish, then thy whole body to be cast into hell.* Thus therfore the Church began to fall at dissention.

Matth. 5.

OF EUSEBIUS BISHOP OF
Samofata : And of the death of Constantius
the Emperour .

CHAP. XXXII.

BV T the godly *Eusebius* of whom mention was made before , and to whom was committed the Decree of the Councell concerning *Meletius* ; when he saw the couenants broken , he returned home to his owne Citty . But the *Arians* fearing to be disproued by the plaine euidence of that Decree then extant in writing , perswaded *Constantius* to send a messenger to fetch away the Decree from *Eusebius* . The Emperour did accordingly . And when the messenger came to *Eusebius* , and deliuered the Emperours commaundement ; the valiant *Eusebius* made this answere : I cannot (saith he) deliuer vp that common Decree , which was giuen to me to keep , except that all they who put me in trust with the same , may be assembled together . This answer when the messenger returned to the Emperour , he chafing with anger , sent him backe againe , and charged *Eusebius* to render vp the Decree : adding also in his letters , that he had commanded the messenger , vnlesse he would yield it vp , that he should cut of his right hand : whereas indeed he wrote this only to make him afraide : for he forbid the said messenger to do that , which in his letters he threatned to *Eusebius* .

But assoone as *Eusebius* had read the letters , and vnderstood what penalty the Emperour had threatned , he stretched out not onely his right hand , but also his left

left , and bad the messenger cut them of both : for the Decree (said he) I wil not restore , because it is so plaine an euidence against the wickednes of the *Arians* . Therefore the Emperour seeing his constancy and courage of mind , began greatly to wonder at the man , and euer after to praise him for the same . For when one enemy doth behould the noble vertues of another , he is forced many times to wonder at it .

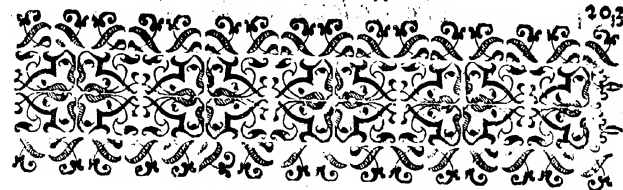
About this time *Constantius* hearing that *Julian* whom he had proclaymed Emperour of all *Europe* , attempted great matters by conspiracy ; and that he had leuyed an army against him , that gaue him all that honour : he then departed out of *Syria* , and ended his life in *Cilicia* . For because he did not keep the inheritance of his Fathers faith sound and vnblemished : he therefore lost that helper whom his Father bequeathed vnto him , and for that cause he made pittifull moane and lamentation , that euer he changed the faith .

Constantius
an Arian,
made *Julian* an infidel his
heyre apparent :
and for his good
will was
requyted
with rebellion.

The end of the second Booke .

Cc

THE



THE
THIRD BOOKE
OF THE
ECCLESIASTICALL
HISTORY OF
THEODORET
BISHOP OF CYRVS.

Of the Raigne of Iulian the Emperour.

CHAP. I.



WHEN *Constantius* who for that he had revolted from his Fathers faith, being oppressed with great heavines and anguish of mind, was departed this life: then *Iulian* being certified thereof, passed out of *Europe* into *Asia*, and with a bould courage seyyed on the whole Empire, as having no aduersary to stand against him.

HOW IULIAN FROM A CHILD

Was trayned up in the seruice of God, and afterwards fell into open wickednes.

CHAP. II.

THIS *Iulian* when he was yet of tender yeares sucked the mylke of sound and true Religion. As also in the pryme of his youth, he held the same doctryne. For standing in awe of *Constantius*, who for feare of rebellion had dispatched his kynsmen out of the way, he was ordained * *Leſſor*, and read the holy Scriptures to the people in the Ecclesiasticall Assemblies. He also builded a Church in the honour of Martyrs, but the Martyrs it seemed tooke not the matter in good part, because they foresaw, that he would forsake the true seruice of God, and fall into lewdnes. For the foundations were shaken like vnto the light and vnconstant mynd of *Iulian*, and so the Church fell downe to the ground before it was hallowed. These were the actions of *Iulian* in his first and second age.

*HOW HE FIRST DISSEMBLED
his wickednes, and afterwards disclosed it openly.*

CHAP. III.

AFTER that *Constantius* was come into the West, whither he tooke his iourney to encounter with the Tyrant *Magnentius*, and after

after that he had proclaymed *Gallus* Emperour of the East, who was indeed a very good man, and one that deuoutly serued God to the last day of his life: then *Iulian* cast away all feare that was expedient and hol-some for him, and arming himself with more bouldnes then became him, he began to gape for the Empyre.

Wherefore he wandred ouer all *Greece*, sought out South-sayers, and enquired of them whether he should euer obtayne his desire or noe. And by chance lighting vpon a man that vndertook to foretell him all the matter, lead him into a Temple of Idols, causing him to enter into the secret Closets therof, where he began to call vpon his deceyuing and crafty Deuils. Who appearing in a terrible forme as their manner is, put *Iulian* into such a feare, that he signed himself with the signe of the Crosse. When the Deuils be held the figure of our Sauours banner, and remembring how they had bene foyled by the same, they presently vanished away. But the Magician knowing the cause of their flight, rebuked *Iulian*: who not only declared in what feare he stood, but also said that he greatly meruayled at the vertue of the Crosse, seeing the Deuils vanished away, and would not abide the figure of it. Thinke not so my friend, sayd the Magician, for they were not afraid of the Crosse, but rather they loathed and detested that fact of thine, and so withdrew themselves from our sightes. Thus the myserable man being beguyled by him, entred into these prophane and wicked mysteries, being nussed in sinne; & the unhappy wretch coueting a Kingdome, lost his fayth and devotion.

Being possessed of the Empire, he cloaked his wickednes for a long tyme, for that he stood in feare of

some of his Knights, who had bene trayned vp in true Religion. For *Constantine* a man worthy of eternall prayse had purged their myndes of their ould errour, and well instructed them in the doctrine of truth. After him his sonnes increased that disciplyne which their Father had planted in their myndes. For although *Constantius* by the counsell of certayne men was cunningly deceaued, and therefore did not allow of the word *Ομοούσιος*: yet notwithstanding he did confesse with his very hart, the thing, which that word doth signify. For he called God the *Word*, the naturall Sonne begotten of the Father before all worldes; and he depriued of Ecclesiasticall honor, all such as dared to call him a Creature; and he vtterly forbad the worshiping of Idols.

Another act of his worthy of great cōmendation

I will here recount, by which alone if there were nothing els, a man may perceauē how great his deuotion was. For in the warre which he made against *Magnētius*, he called his army together, & aduysed them all to receaue the holy Sacraments, for so much as the end of mens lyues was alwayes vncertayne, but especially in warre, where so many dartes, arrowes, launces, swordes, halbards, & other instruments of warre daily hang ouer mens heads, whereby violent death is proceeeded of old cured. Wherefore it behoued them all to put on that precious * garment which is most necessary for vs in another life. And if any man should refuse to take that garment, he commaunded him to goe his way home. For I will not make warre (said he) in company of men, that neuer receaued the Sacraments.

O E T H E R E T V R N E O F
the Bishops from banishment.

C H A P. IIII.

IVLIAN therefore knowing all this for certaine, neuer disclosed the wickednes which lurked in his mind, but to the end he might winne euery mans good will, he commaunded the Bishops which *Constantius* had cast out of their Churches, and banished to the yttermost bounds of the world, to returne home againe to their flockes. When this Proclamation was published, the Blessed *Meletius* returned backe to *Antioch*, and the famous *Athanasius* to *Alexandria*. Likewise *Eusebius*, and *Hilarius* Bishops of *Italy*, and *Lucifer* of the Iland *Sardinia* returned home out of *Thebais* in the borders of *Egypt*: for thither had *Constantius* banished them.

These godly Bishops with other of their fellowes in faith, assembling themselues together; said, that the Churches ought to be brought to concord and vni- on. For it was well knowne, that not onely they that defended the contrary doctrine, assaulted the Churches; but also the Churches fell at variance, and ciuill discord amongst themselues. For at *Antioch*, that body of the Church which professed the true and sound doctrine, was deuided into two parts: and those who seuered themselues from the rest for that excellēt man *Eusebius* his sake, kept alwayes their Assemblies by themselues. And they that tooke part with the godly *Meletius*, deuieded themselues from the *Arian* faction, and

and did celebrate the diuine Masse, in a Church called *Palea*. And yet notwithstanding both these companies confessed one and the same faith. For both of them defended the doctrine of the *Nicene* Councell, and yet they fell at variance & contentiō about other matters, and for the loue that they bare to their owne Bishops. Neither could the death of one of those Bishops appease the discord. For that after the death of *Eustathius*, and before *Meletius* was chosen, when the fauourers of the true faith saw *Meletius* to be banished, and *Euzoius* ordayned in his roome, they parted themselves from the communion of those wicked men, and made their Assemblies by themselves. Then the *Eustathians* could not by any means be brought to ioyne themselves with the other. But *Eusebius* and *Lucifer* laboured earnestly to bring them to vnity. And *Eusebius* intreated *Lucifer* to repayre to *Alexandria*, to conferre with the great *Athanasius* about the matter, who also greatly laboured to reconcile them together.

H O V V P A V L I N V S V V A S
ordayned Bishop of Antioch.

CHAP. V.

BUT *Lucifer* went not to *Alexandria* at all, but tooke his iourney directly to *Antioch*. And after that he had vsed many perswasions vnto the people, concerning peace and concord: when he perceaued the faction of the *Eustathians* (whose Prynce and Captayne was *Paulinus* a Priest) to stand against it, he very vnadvisedly ordayned *Paulinus* to be their Bishop. Which

Which thing caused the schisme to contynue much longer. For it endured fourescore and five yeares, that is to say vntill the tyme that *Alexander* sate in that Bishoprike, who was a man worthy of eternall praise: and one who gouerning the Church of *Antioch*, assayed euery way, and bestowed all his labour and study, to establish peace, and to knyt the disioynted members to the rest of the body agayne. So as *Lucifer* remayning long at *Antioch*, increased the quarrell more and more.

But *Eusebius* when he came to *Antioch*, and perceaued that the soare, by reason of the euill medicine which was applyed vnto it, could hardly, or not at all be cured; he presently tooke shipping and returned into the West. *Lucifer* also went home to *Sardinia*: and began to adde to the Churches doctrine a certayne new doctrine of his owne: which whosoever did follow, tooke the name of him, and for a long tyme after were called *Luciferians*. But that doctryne was afterward suppressed, and quite extinguished. These things came to passe after the returne home of the banished Bishops.

O F T H E H O R R I B L E O V T R A G E S
Which the Gentiles practised against the Christians,
by the Authority of Iulian.

CHAP. VI.

WHILE *Iulian* thus couered his wicked meaning: the Cittyes began to be troubled with great seditions. For the Pagans giuing themselves wholly to Idolatry, began very boldly to set wyde open the Temples of their Gods, to make their

their accursed and abhominable Sacrifice, to kindle fire vpon their altars, to pollute the earth with the slaughter of beastes, and to darken the ayre with the smoake and smother therof: and being possessed with the Devils whom they serued, they ran fiercely about from street to street, and like vnto common Scouldes saulily reuiled the Saynts. Finally they left no kynd of shamefull villany vnattempted. And the professors of true Religion, when they could not abide their blasphemy, returned the scoffes vpon them againe, and sharply reproued their falshood.

Wherefore the chief agents of this mischief began to fret and chafe with anger, and hauing procured a licence from the Emperour, as a Warrant for their bouldnes, they gaue the Christians many sore and vncurable woundes. For that most wicked Emperour, whome it became to prouide for the peace of his subjects, rather set his people together at variace & discord among themselves. For he winked at the outrages vsed by those desperate fellows against such as were cyuill and honest. He bestowed the Offices both in Citty and Campe vpon most wicked and yngracious men, who although they did not openly compell the true seruants of God to offer sacrifice to Idols: yet they abused them in most despitefull manner. Moreouer he tooke away the pensions bestowed vpon the Priests by *Constantine* the Great. What mischiefs the Idolaters then committed, though they be many and haue need of a feuerall Treatise, yet among so great a number, I meane to report some few.

First therefore at *Ascalon* and *Gaza*, which are Cittyes of *Palestine*, they * rypt vp the bellies of Priests and

* So did the Hugonots in their late rebellio in France.

and Nunnes, and stuffing them full of corne, cast them forth to be deuoured of swyne. Likewise at *Sebastia* a Citty of the countrey before mentioned, they opened the tombe of *Iohn* the *Baptist*, they burned his * bones in the fire, and scattered abroad the ashes. But what hart can remember without trickling teares the great wickednes which they did in *Phenicia*? For at *Heliopolis* a Citty ioyning to *Mount-Libanus*, those accursed Gentiles still bearing in mind the fact of *Cyrillus* the Deacon, who in the raigne of *Constantine* being inflamed with godly zeale, brake in pieces all the Idols of that Citty: they were not content therefore to kyll him, but also opened his belly, and were not ashamed to teare out his lyuer with their teeth. But they were not able to hide this fact from God, who behouldeth all things: but that he tooke iust reuenge vpon their horrible wickednes. For as many as had stayned their hands with that grievous cryme, they first lost their teeth, which fell out of their heades from the first to the last; next they lost their tongues which rotted with a canker, and dropt out of their mouthes: and last of all they were stricken blynd: by which miseries that befell vnto them, it was plainly declared to all men what force was in the true Religion.

Likewise at *Emesa* a Citty neere adioyning, they dedicated to a Womanish God, a Church which the Christians had newly builded: and they placed therein an Image worthy to be laughed at, resembling both kinds, that is to say, both man and woman. Moreouer at *Dorostolum* a famous Citty of *Thracia*, *Aemilianus* that valiant Champio of Christ was burned alyue by *Capitolinus* Lieutenant of all *Thracia*. To this may

* The same was done by the Hugonots in France, to the relikes of *S. Martin* at *Lyons* and other places.

be added that lamentable Tragedy shewed vpon *Marcus* Bishop of *Arethusa*, which barbarous cruelty would wel require the stile of *Æscylus* or *Sophocles* to set it forth in such pittifull manner, as it came to passe. This *Marcus* in the tyme of *Constantine* ouerthrew a Temple of Idols, and built a Christian Church in place therof. Therfore the *Arethusians* knowing what mind *Julian* did beare, vttered now their spite and hatred which they conceaued against him. When this was knowne to *Marcus*, first he sought to saue himselfe by flying away, according to the Law of the Ghospell. But being aduertised that certayne of his people were apprehended for his sake, he returned home, and yielded himselfe into the hands of that cruell Nation. Therefore when the *Arethusians* had taken him, they neither reuerencing his excellent vertues, nor pittying his ancient yeares, being a man of singular life and learning, put him to torment.

And first they strypped him naked, beate him with rods, and gaue him so many sore scourges, that he was wounded from top to toe. Then they cast him into a stinking pryuy, but after pulling him out againe, they deliuered him to a company of boyes, who pricked him with sharp quilles. Then they wrapped him in a net, and annoynted him with hony & oyle of fishes, and so hanged him vp in the open ayre, and burning heat of the sunne, therby to make him a pray for wasps & bees. When this was done, they constrayned him to take choyce of two things, either to build vp the Temple which he had ouerthrowne, or els to beare the charges of the building. But he enduring the tormēt with a myld & patiēt spirit, vtterly denied to do eyther of both.

Then

Then they thinking him to be so poore, that he had not so much ready money, forgauē him halfe the summe, and commaunded him to disburse the rest. But he thus hanging in the ayre, all torne and pricked with quills, and stinged on euery side with waspes and bees, did not only not giue any signe or shew of payne, but also merrily scoffed at his persecutors, calling them base fellows, and earth-creeping creatures, but I my selfe (said he) am very lofty, and aduanced on high. At length they demaunded of him but a very small summe of money. To whom he answered, that to bestow one farthing vpon so wicked a worke, was no lesse a sin then to giue the whole summe. At length when they were thus put to the foyle, they let him go, not onely meruayling at his courage and constancy, but also recanting their former false opinions, they shortly after learned the true Religion, from the mouth of the same very man, whom they had thus tormented.

WHAT LAWES IULIAN
made against the Christians.

CHAP. VII.

HERE were infinite other mischiefs besides the former, committed about the same time against many godly men. For *Julian* the Tyrant, most odious in the sight of God, from that time forward, began to publish lawes against the true worship of God. First he forbade that the Galileans (for so he called the professors of Christianity) should learne Humanity, Rhetorike, or Philosophy: for (said he)

D d 3

they

they beate vs with our owne rods, according to the common Prouerbe, and arme themselves with arguments taken out of our owne booke, and with the same they fight against vs. After this he made another law, by which he commaunded that all the Galileans (to wit Christians.) should be chased out of the Campe.

OF THE BANISHMENT
and flight of Saint Athanasius.

CHAP. VIII.

ABOUT this tyme *Athanasius* that great Champion of the truth, being now an old beaten souldier, thoroughly hardened in euery kind of cōbate, was put vnto his plunges once againe. For the Diuels when they could no longer endure the force of his preaching and prayers, began to arme their Ministers to deuise slaunders against him: who solliciting *Julian* that maister of mischief, to send *Athanasius* into banishment, amongst other perswasions vsed this as one: If *Athanasius* (said they) remaine still at *Alexandria*, there wilbe neuer a Gentile, ere it be long. For he by his perswasions will bring them al vnto his owne flock. *Julian* therefore yielding to their request, gaue commaundement that *Athanasius* should loose not only his country, but also his life. And when *Athanasius* his schollers lamented the losse of their Maister: it is reported, that he foretould them, that all that stye would quickly be appeased. For he said it was but a cloude, which would speedily vanish away.

But

But when he vnderstood, that Officers were sent to seeke him out, he secretly conuayed himselfe thence, and finding a little barke at the banke of the riuer, he sayled forward towards *Thebais*. When he that was commaunded to kill him, was aduertised of his escape, he pursued him in all hast. And there was one of *Athanasius* familiar friends that ouertooke him, & tould him that he was had in chase: then some of his company intreated him to forsake the boat, and to slip aside into the desert. But he commaunded the Maister of the bark to direct his course backe againe towards *Alexandria*. As they sayled along, they met with the persecutors, and he that was commaunded to kill *Athanasius*, inquired how far hence was *Athanasius*? To whom *Athanasius* answered, that he was not very farre: & so he passed away in all hast. But *Athanasius* returned to *Alexandria*, & there he lay secret as long as *Julian* liued.

OF THE ORACLE OF
Apollo in *Daphne*, and of *S. Babylas*.

CHAP. IX.

THEN *Julian* intending to make ware against the *Persians*, sent certayne of his greatest fauourers to aske counsell of all the Oracles within the Roman Empire. But he himselfe went to *Apollo* in *Daphne*, and made humble supplication vnto him, to tell him before hand what successe he should haue. *Apollo* made answere that certaine dead men were buried neere vnto the place, which hindred him that he could

Vertue of
Martyrs
reliques.

not

not prophecy: and that they must first be remoued thence, or els he promised he would not tell what should befall him. For (said he) I am not able to speake a word vnles the place be rid of them. There lay at that tyme the reliques of the victorions Martyr *Babylas*, & of the other yong men, that had fought togeather with him in the quarrell of faith. But the false Prophet plainly declared, that it was for the Martyrs sake, that he was hindered to giue his lying answeres, as he was wont to doe.

As soone as *Julian* perceaued this, (for his former Religion had taught him of what power the Martyrs were) he would not meddle himselfe: but commaunded the Christians to carry away the reliques of the victorions Martyrs, and no more. Who comming to the groue where they lay with ioyfull mindes, tooke the Martyrs shrine, and put it in a wagon, and so euery one, yong and old, from the first to the last began to triumph before it, and to sing the psalmes of *Dauid*: & betwene the partes of euery verse, they interlaced this sentence of the scripture, *Confundantur omnes qui adorant sculptilia*, Confounded be all they that worship Idols. For they believed that the Diuell was vtterly foyled by the translation of that Martyr.

O F T H E O D O R V S
the Confessor.

C H A P. X.

B V T *Julian* could not abide to be thus disgraced, & therefore the next morning, he commaunded his

his Officers to apprehend the principall authors of that solemne pompe and triumph. *Salustius* the Prefident being a man giuen to all kind of wickednes, although he laboured to perswade the Tyrant, that seing Christians thirsted for the glory of Martyrdome, he should not giue them their wished desires: yet when he saw that the Emperor would not maister his passions: he first apprehended a certaine yong man very zealous in the seruice of God, as he was walking in the market place, & hanged him on a gibbet in open sight: then he comaunded his back to be torne with sharp whips, & his sides to be gauled with iron hookes. With this kind of torture they neuer ceased to torment him from morning till night. Lastly he clogged him with boults of iron, and committed him to prison.

The next morning he aduertised *Julian* of all his doings, & declared vnto him the courage and constancy of the yong man, saying, that such actions would tend to their shame and repulse, and to the greater glory of the Christians. Which reason so moued this Tyrant, most odious in the sight of God, that he would not suffer any more to be put to torment, but rather commaunded *Theodorus* (for so was the name of this noble Champion of the Truth) to be released out of pryson: who being asked by some of his friends, whether he felt any payne in the myddst of these cruell and bytter torments, answered that at the first he felt some little smart, but afterward there appeared vnto him a certain man, who with a fine and coole napkin continually wyped away the drops of sweat, that powred downe his face, and bad him to be of good cheere. And therefore as soone as the tormentors did cease the

torment, then his pleasure also ceased, and his paynes began, because the party that refreshed him departed withall.

Therefore the Deuill that false Prophet both increased the glory of the Martyr, and also proued himself a lyer. For a thunderbolt falling downe from heauen, set all the Temple on a light fire, and consumed the Image of *Apollo* to ashes, which within was all of wood, and gylded with gould without. When this was knowne to *Iulian*, who was Vncle to the Emperour, and Lieutenant of the East, he ranne vnto *Daphne* in all hast, that he might come in tyme to saue the God, whome he did worship. But when he saw his false named God burned into ashes, he fell a beating of the Keepers of the Temple: yet he suspected that some Christian had set the same on fire. The Keepers of the Temple also would not accuse the Christians, but said that the fire rose not from the ground, but fell downe out of the ayre. And there were certayne countrey men neere neighbours to the place, who comming thither auouched, that they saw the thunderbolt, when it fell from heauen.

HOW THE HOLY VESSELS
of the Church were seysed vpon, and confiscate.

CHAP. XI.

ALTHOUGH the wicked Gentils were well assured of the Truth of these matters: yet notwithstanding they began to arme themselves against Almighty God. Likewise the Tyrant commaunded

ded, that the holy vessels should be brought into his treasury, and that the gates of the Church which *Constantine* buylded, should by nayled vp, that there might be no entrance for them that were wont to make their Assemblies there. This Church was at that tyme possessed by the *Arians*. These three entred into the holy Temple at once, to carry away the treasure, *Iulian* the Lieutenant of the East, *Felix* the Emperours Treasurer, and *Elpidius* his Cofferer, or Steward of his priuate Money, which Officer the *Romans* doe call *Comes priuatus*. It is reported that *Felix* & *Elpidius* were once Christians, and that to flatter and please the Emperour, they reuolted from the true faith and religion. But *Iulian* made water against the * Holy table, and when * That is the Altar. *Euzoius* went about to hynder him, he gaue him a box on the eare, and sayd, that God had no care nor regard of the assayres of Christians. *Felix* behoulding the riches and beauty of the holy vessels (for *Constantine* and *Constantius* had caused them to be curious & richly wrought:) Loe (sayd he) behould with what sumptuous vessels *Maries* sonne is serued.

OF THE SORE PUNISHMENT
layd vpon *Iulian* the Emperours Vncle, and other
of his lewd companions, for their wickednes.

CHAP. XII.

BUT shortly after, these forsaide Tyrants were plagued for their desperate and wicked behaviour. For *Iulian* presently fell into a sore disease, so that his bowels rotted within him, and so he died.

Neither could he voyd his excrements by those parts of his body, where, by the common course of nature, they were wont to passe, but his wicked mouth, the instrument of blasphemy did the office of his hinder parts. It is also reported, that his wife being a woman of singular faith, spake to her husband after this manner. Husband (said she) you ought in reason to prayse our Sauour Christ, because by this gentle correctiō he hath shewed vnto you how great his power is. For you would neuer haue considered, who it is that you fight against, if he should haue vsed his wonted pittie, and not layd his heauy hand vpon you.

Thus the vnhappy wretch, perceauing the cause of his disease, partly by the speech of his wife, and partly by the paine he felt, he besought the Emperour to restore the Church to thē from whom it was taken. But being not able to perswade him therunto he perfectly departed this life. *Felix* also being suddainly strokē with the scourge of God from heauē, vomited bloud out of his mouth both day and night: for all the veynes of his body (as a man may say) were drawne dry, and the bloud was gathered to that part. Therefore when all his bloud was thus wasted and spent, he died without longer delay, and was sent to everlasting death. These were the punishments which those wicked men suffered for their wickednes.

THE

THE STORY OF A HEATHEN
Priest, and his Sonne, and how they both be-
came Christians.

CHAP. XIII.

ABOUT this time there was a certaine yong man whose Father was a Heathen Priest: who though he had bene trayned vp in Pagan religion, yet ioyned himselfe to the number of the faithfull. For a certaine Woman famously knowne for her great deuotion, and preferred to the Office of Deaconesse, being well acquainted with the mother of this youth (when he was yet but a little boy, & came with his mother) counselled him very earnestly to the faith of Christ. His mother being dead, then the yong man came vnto her, & desired to be better instructed in the former discipline. And prynting her good counsaile in his mind, he asked this woman how he might leaue off his Fathers superstition, & be made partaker of that truth which she preached vnto him. Thou must (said she) forsake thy father: thou must prefer thy Creator before him: and thou must repayre to another City, where thou maist hyde thy selfe, and escape the hands of the wicked Tyrant. She promised moreouer, that she would prouide for him, and also take order for the matter. The yong man replied: hereafter (said he) I will come vnto you, and I will commit my soule into your hands.

Not long after *Julian* went to *Daphne*, to make an open banquet for all that would come. In *Inlians* company came the foresaid Priest, this yong mans Father,

who was alwayes wont to attend vpon the Emperour. The yong man, & his brother were present with their father: for they did the office of Wardens of the Temple, to besprinkle the Emperours meate with clensing water. Seauen dayes the feast of *Daphne* was wont to endure. The first day this yong man after he had stood by the Emperours pillow, and had besprinkled his meate with clensing water, and polluted it after the accustomed wicked manner, he ranne straight away to *Antioch* in all hast, and comming directly to that famous woman, he sayd vnto her. Behould I am come according to my promise: wherefore I pray you provide for the health both of my soule and body, as you haue promised. She quickly arose, & brought the yong man to *Meletius*, who led him into the vpper part of his house, and bad him there to abide. But his father sought for the yong man, and searched ouer all *Daphne*, where not finding him, he came to the Citty, and ranged ouer all the streets, and by-waies, and began to cast his eyes vpon euery side. This he did of a great desire he had to find him out. When he came neere to *Meletius* house, he lifted vp his eyes, and espied his sonne looking out at a grate, and runnyng vpon him, he drew him away, and brought him home. And first he sorely whipped him: then he tooke a heat yron, and seared him on the feet, and the back; and lastly he locked him vp in his chamber, and returned againe to *Daphne*.

These things were reported to me by the yong man himselfe, being now well stroken in yeares. And he added, that he was inspired with such heauenly grace, that he brake all his Fathers Idols, and for-
ned

ned at their feble forces. But afterward considering in his mind the fact which he had done, he began to be afraid of his fathers comming, & prayed vnto Christ our Lord to help him to breake the locks, and to open the doores. For (said he) all this haue I done, & suffered for thy sake. And he had no sooner spoken these wordes, but the locks fell off, and the doores opened of their owne accord. This done, he ranne vnto the forsaide woman (as he toold me) who cloathed him in womans apparell, & brought him againe to *Meletius*, who sent him away to *Cyril* then Bishop of *Ierusalem*: and so by night he tooke his journey to *Palestine*. And after the death of *Julian*, the yong man brought his father also to the true religion. For I receaued these and many other such things from his owne mouth. Thus were the father & the sonne brought to the knowledge of God, and enioyed the true health of their soules.

OF INVENTIONS AND
Maximianus Romans.

CHAP. XIII.

BUT *Julian* continued very bouldly, nay rather impudently to fight against the true worship of God: and although he made shew of modest and myld behauiour, yet he layed his netts and snares wherby to deceaue simple men, and leade them to their owne destruction. For first he defiled the welles both within the Citty, & also in *Daphne*, with his abhominable sacrifices, to the end that whosoever tasted of that water might be infected with some spot
of

of his wickednes. Afterwards he caused such things as were set to sale in the market, to be polluted with his loathsome filthines. For bread, fish, fruites, pot-herbs and all kind of meates were sprinkled with their purging water. Which when the Christians perceaued, albeit they could not choose but lament and detest that haynous wickednes; yet for all that, they did eate of the same, following therein the law of the Apostle, which commaundeth: *All things that are sould in the shambles, eate, asking no question for conscience.*

1. Cor. 10.

But two men there were very famous in feates of armes, both of them Knights of the Shield, & both of the Emperours guard. These two sitting with others at a banquet, began with a great heat and passion of mind, to bewaile the horrible wickednes then committed: and vsing the wordes of those three noble children that were in *Babylon*, they sayd; *Thou hast deliuered vs to an vniust King that hath forsaken thee aboue all the Nations of the earth.* Which words were tould to the Emperor by one of the guests. He forthwith commaunded those excellent men to be brought vnto him, he asked them what wordes they spake. They thinking that there was now a good occasion offered them by the Emperours question, to speake freely whatsoeuer they would, and being moued with a great zeale, spake as followeth. O Emperor (said they) we that hauing bene trayned vp in true religion, and governed by the holisome lawes made by the *Emperor Constantine* & his Sonnes, cannot choose but heauily lament, and weep when we see all things thus profaned with abhominable wickednes: and both meates and drinckes to be defiled with your detestable sacrifices. These things haue

Dan. 3.

haue forced vs to powre out streames of teares at home, and now to lament and weepe here in your presence. This is the onely thing which we mislike in your gouernment.

When *Iulian* that most mild man and great Philosopher forsooth (for so he was called by such as himselfe) when he (I say) heard these speeches, he put off the visor of mildnes, and discouered his notorious cruelty, commaunding them to be put to extreme torments, and so he bereft them of this present life. Nay rather he set them free from their miserable liues and procured them crownes of victory. And in the end, he imputed the cause of their death, not vnto religion, for which indeed they lost their lyues, but to their malepart sauesines. For he said that they were iustly punished, because they reuiled him with reproachful wordes. These thinges he caused to be bruted abroad, because he grudged to giue to the defenders of truth, eyther the name or honor of Martyrs. One of these two was called *Valentinus*, the other *Maximianus*. These the Citty of *Antioch* doth worship, as valiant defenders of the faith, and hath inclosed them in a sumptuous shrine: & keepeth an yearely solemne feast in honour of them, euen to this present day.

Iulian whē he put the Christians to death for religiō pretended that it was for contempt and disobedience.

Read S. *Chrysostom* Homelyes of these Martyrs.

Yearely feastes in honour of Martyrs.

OF VALENTINIAN, WHO
was afterwards created Emperour.

CHAP. XV.

THESE were many others besides, who being in great honor with the Emperour, and vsing like liberty of speach against him, purchased

also the like crownes of glory, as the others did. For *Valentinian*, who was afterward chosen Emperour, being at that time Captaine of the Lance-Knights, which serued in the Court, did plainly declare his singular care, and study in defence of Religion. For whē the wicked Tyrant *Iulian*, leading a daunce, entred into the Temple of *Fortune*, & the Wardens stood on both sides of the gate to purify (as they thought) the people that entred, with their purging water: then *Valentinian* the Tribune that marched before the Emperour (who purchased a double Kingdome for this cause which followeth) when he perceaued a drop of that water to be fallen on his cloake, buffeted the warden with his fists, saying: that he was not purified, but polluted. When the accursed Tyrant beheld this fact, he banished *Valentinian* to a certayne Castle in the desert, and there commaunded him to lead his life. But *Valentinian* within one yeare, and some moneths obtayned the Empyre, as his hire and meed for confessing the faith. For God the iust iudge doth reward his deuout seruants with glory and honour, not only in the other life, but also doth confirme with present gifts & graces in this world the hope of reward, which we looke to receaue in heauen.

Moreouer the Tyrant deuised another sleight to assault the faith. For wheras there was an auncient custome to distribute gould to euery band of fouldiars, he therefore sate downe in his Chayre of State, and caused an Altar with fire to be placed neere vnto him (a thing neuer wont to be done before) and commaunded Incense to be put on a table by. Then he straitly charged, that whosoever were mynded to

receaue

receaue the gould, should first offer Incense vpon the Altar, and then they should receaue their gould from his owne hand. There were dyuers that neuer suspected this deceitfull snare: but they that were informed of the matter before hand, saygned themselues sicke, and saued themselues from being entrapped. Many there were, that onely for couetousnes of money neglected their spirituall health: others were so daunted with feare, that they falsely betrayed the faith.

OF DIVERS OTHER

Confessours.

CHAP. XVI.

AFTER that damnable distribution of money, there were some of them, that receaued the gould, happened to sit together at a banquet, wherof one amongst the rest, taking the cup in his hand, would not drynke before he had blessed it with the hollosom signe of the Crosse. And when as one of the guests rebuked him for it, and sayd that the same action of his could not possibly stand together with the former doings: he demaunded of the other what disagreement he found in his actions. He then put him in mynd of the altar, of the Incense, and the denyall of his faith; saying, that those things were quyte contrary to the Christian profession. Many of the guests hearing these wordes, began to weep and lament in pitifull manner: others tore their hayres, and rysing from the table, they ranne into the market place, and with a lowd voyce professed that they were Christians, that

F f 2

they

Blessing
with the
sign of the
Crosse.

they were deceyued by the subtil deuises of the Emperour, that now they made their recantation; and whereas before they were by meere ignorance put to the foyle, now they would make amends by renewing the combat. With these cries and compalyns they went along to the Emperours Court, and exclayming against the treachery of the Tyrant, they besought him to cast them into the fire, that they who had defiled themselves by fire, might be purged by fire againe.

When they had vttered these and other like words, they put the Tyrant in a meruailous rage. Therefore he commaunded that their heades should be stroken off. When they were lead out of the City to the place of execution, a great multitude of people followed after, who seeing their valiant courages, and their free liberty of speech in defence of their faith, fell into a great amaze and admiration. When they came to the place vvhere malefactours were put to death; then spake the yongest of them all, and besought the executioner to strike off the head of the yongest first, least he behoulding the slaughter of his fellows, should faint for feare. He had no sooner kneeled downe, and the executioner vntheathed his sword, but a messenger came in post, to bring them their pardon; who long before he came to the place, cryed out with a lowd voyce, and bad them hould their hands. Then the yongest of them being heavy at the hart to see himself saued from death, spake as followeth; *Romanus*, quoth he (for that was his name) was not worthy to be called a Martyr of Christ. But the malicious Tyrant although he forbad to put those noble champions to death, because he enuied their glory of Martyrdome: yet notwithstanding he

he would not suffer them to dwell at home, but banished them to the vttermost bounds of the Roman Empire.

OF ARTEMIVS THE CAPTaine, and Publia the Deaconesse, and of her audacity in speaking. And how the Iewes attempted to build the Temple, and the plague sent among them from heauen.

CHAP. XVII.

FURTHERMORE the forsaide Tyrant did not onely take away lands and goodes from *Artemius* the Captaine of the souldiers in *Egypt*, but also bereft him of his life, for no other cause but this, that bearing the forenamed office vnder the Emperour *Constantius*, caused many of the Panyms Idols to be broken in peeces. These were the noble actes (forsooth) of that most mild and patient man (for such titles were given vnto him, by those wicked men.) In this place I will recount a notable story of a woman worthy of eternall prayse. For not onely men, but women also arming themselves with zeale of religion, scorned and contemned this wicked Tyrant.

There was in those dayes one *Publia* a Noble Woman, and much renowned for her excellent vertues. She had bene for a certaine space lynked in the bandes of wedlocke, and offered such frutes therof to God, as was strange and wonderfull. For *Iohn*, who for a long tyme was chief of all the Priests in *Antioch*, and was

oftentimes in election for the Apostolicke Primacy of that Church, but still refused the honour, sprang out of her wombe, as out of some notable fertile soile.

A Prioreffe with
her Nūnes

This woman hauing with her a company of Virgins that professed perpetuall chastity, did continually sing prayles vnto God, the Creator & Sauour of the world. And as the Emperour passed that way, the Virgins began to sing with a lowder voice then they did before: for that they thought the wicked Tyrant worthy to be despised & scorned of al men. And they song those Psalms especially, by which the Idols of the Gentiles are noted of weaknes. And they said with *Dauid*, *Simulachra Gen-*

tium ēe. The Idols of the Gentiles are gould and siluer, the workes of the handes of men. And hauing recited those verses, which doe affirme them to be voide of sense and feeling, they added: *Like vnto them, let those be made, that were the makers of them: and al such as put their trust therein.*

Julian hearing this, with great heauines and trouble of mind, commaunded them to hould their peace, till such time as he were past. But *Publia* little regarding his lawes, cheered on her Quier of *Virgins* so much the more, and commaunded them to sing againe as he was to passe. The verse which they song was this: *Let God arise, and let his enemies vanish away.* Therefore the Tyrant in a great rage commaunded that the Mistresse of the Quier should be brought vnto him: and seing her to be an old Matrone worthy to be reuerenced for her graue yeares, yet notwithstanding he was neither moued by her venerable old age to take pittie on her, nor by the vertue of her mind, to giue her honour: but he commaunded one of his guard

guard to buffet and beate her on the face. She taking this reproach as a singuler honour, returned home, & reproued the Tyrant with her spirituall songs, as she was wont to do, euen as *Dauid* the writer of those Psalmes did long agoe, when he charmed the wicked spirit that possessed *Saul*. For this Tyrant making the wicked Fiends to be his familiars, was incensed like vnto the enraged Priests of *Bacchus*, and ceased not to exercise his fury against the true worship of God. This was the reason that moued him to arme and vphould the Iewes against the true Christians.

First therfore he assembled them together, and demaunded of them, what was the cause why they did not kyll, and offer Sacrifice, when as their law commaunded them so to do? When they answered that they werelymited vnto one place of Sacrifice and no more: then presently *Julian* the professed enemy of God, commaunded their ruinous Temple to be builded vpa new: and thinking therby to make voyd the Prophecy of our Sauour, he rather confirmed the truth therof. The Iewes were meruailous glad to heare of this, and gaue notice therof to their countrey-men disperfed throughout all the world what the Emperour had commaunded: who flocking thither out of euery countrey, applyed both their money and good willes to build the Temple agayne. And for the better setting forward of the worke, the Tyrant himself who gaue the commandement, bestowed many thinges necessary, not to shew his lyberality, but for spy:e and enuy against the Truth. Thither he sent with the Iewes a Steward of the worke, a fit man to execute his wicked commaundements.

It is reported that the Iewes made themselves mattocks

locks, shouels, and baskets of siluer to worke withall. And when they began to dig, & carry out the rubbish, though many thousands of men were occupied all the day in that labour onely; yet in the night following all the said earth & rubbish was brought into the trenches againe. Moreouer they threw downe to the ground all the remnants of the old buylding, hoping to frame it all anew. And when they had heaped together infinite loades of lyme and chalke, suddainly the wynd began to blow, and such stormes and tempests to arise, that it scattered abroad all the stufte & matter provided for the building. But when they continued still in their madnes, nor would not learne to be wise, for all this fauour which God had shewed them, there arose a terrible earthquake, that sore astonished all those that were not partakers of the Christian Mysteries. And after that feare was past, great flakes of fier arose out of the foundations, and many of the diggers it burned to ashes, others it put to flight. And as many of them as slept all night in a porch, neere to the place, the whole frame and the roofe falling downe, quelled them all to death as they were asleep.

The figure
of the
Crosse.

The same night and the next morning after, there was seene in the aire, a glistering figure of our Saviours crosse. And the very garments of the Iewes were marked with signes of Cresses, not with bright cresses, but with blacke. Which thinges when the enemies of God beheld, they were so terribly afraid of his heauy hand, that they fled away and retired home, plainly confessing him to be the true God, whom their Elders had nayled to the Crosse. Now though, these things came to the eares of *Julian* (for indeed they were
fire.

frequent in euery mans mouth) yet notwithstanding his hart was still hardened in like manner as *Pharaos* was.

O F I V L I A N H I S V O Y A G E
against the Persians: and of the free speech vsed
by a Noble Cittizen of Bercea: and the
Prophecy of a Schoolemaster.

CHAP. XVIII.

THE *Persians* being certified of *Constantius* his death, began to reuiue their spirits, & having proclaymed open warre, they invaded the Countreys of the Romans. Therefore it seemed good to *Julian*, notwithstanding that he wanted the protection of God, to leuy an army. But before he would take armes, he sent his messengers some to *Delphos*, others to *Delos*, and *Dodona*, as also to other Oracles, to learne of the Prophets there, whether he should make warre or no. They commaunded him to goe forward in his warres, and promised him the victory. One of the oracles I meane to cyte in this place, for the playner discouery of their lying, which is this:

We Gods Will all to Theris goe,

secure to winne the field;

I Mars will guyde and guard the host

as God of speare and shyeld.

Let them that call *Apollo* the eloquent God & Prince of the Muses, laugh their fill at these ridiculous verses. If for my part hauing found this God to be a lyer, doe pity poore *Julians* case, to see him thus fowly decea-
G g ued

ued. The God called the river *Tigris Theris*, of *Therion*, that is to say, a beast of the same name. This river breaking out of the mountaines of *Armenia*, runneth through *Assyria*, and at length falleth into the *Persian* gulf. These Oracles deceiued the miserable Wretch, & made him to dreame of a victory: and after the end of the *Persian* warres, he determined to set vpon the *Galileans*, forso he called the Christians, thinking by that name greatly to disgrace them. But he should haue considered with himselfe being trayned vp in learning, as he was, that the alteration of the name is not of force to impayre the credit of the man. For if *Socrates* should haue bene called *Critias*, or *Pythagoras* bene called *Phalaris*, this change of name had neuer stayned their credit. And againe if *Nereus* had bene called *Thersites*, he should not thereby haue lost the beauty which nature gaue him.

But *Iulian* neuer pondered these matters in his mynd, although he knew it well to be true, but he thought by giuing vs a nycke-name, to diminish our credit, and estimation: and putting his trust in lying Oracles, threatned to put vp in the Christians Churches the Idoll of the waton Goddesse *Venus*. Although he gaue out these threatnings, as he went on his journey; yet notwithstanding at *Beræa*, he was foyled onely by one man.

Agreuous
crime to
forsake the
faith reco-
ued, and
to follow
the tyme,
This man although he were famous for many o-
ther things (as hauing ruled the Common wealth of
the *Beræa*) yet for his singular deuotion, he was more fa-
mous. For when he perceaued that his sonne was fal-
len to such wickednes as then raigned, he forbad him
his house, and vtterly renounced him for euer. Who

com-

comming to the Emperour in his lodging neere the Citty, tould him both of what opinion he was, and also how his Father had vsed him. The Tyrant bad the yongman to be of good courage, promising to bring him into fauour with his Father againe. Wherefore when he was come to *Beræa*, he inuited the principall of the Citty to a banquet, of which number the yongmans father was one. The Emperour commaunded him to sit downe with his sonne at his owne table, and about the mydde of dynner, he spake vnto him in manner following: It is great iniustice in my opinion to force the conscience of any man that professeth another religion, and by violence draw him to a contrary. Wherefore compell not thy sonne against his will, to yeld to thy religion: forsomuch as I do not offer any violence to thee, although I might well constrayne thee to be one of my profession.

Then the father of the yong man being encoura-
ged through faith in God: What (said he) O Empe-
rour, dost thou speake of that vngacious varlet, who
is odious to God, and preferreth falshood before the
Truth? Then *Iulian* putting on a mylder spirit, I pray
thee my friend (said he) haue patience and giue good
wordes. And turning his face to the youth; I (said
he) wilbe carefull of thyne estate, because I cannot
perswade thy father so to doe. This story is not rela-
ted by me in wayne. For my meaning is to declare
hereby, both the wonderfull liberty of speach, vsed
by this worthy man, as also to shew that there were
diuers that scorned the Tyrants power. For at *Antioch*
also there was a notable good man that was a School-
maister, who being farre better learned then the com-

This yōg
mans Fa-
ther had
learned
that lesson
of our Sa-
uiour in
the Ghos-
pell. If thy
right eye do
scandalize
thee, pull
it out &c.

mon sort of Maisters are, entred therefore into great familiarity with one *Libanius* a famous Sophister, and one of the principall Doctors of that age: who being a wicked man, and one that looked for the victory, as also bearyng in mynd the threatnings giuen out by *Iulian*, asked of the Schoole-maister in contempt of our Religion, What is the Carpenters Sonne a making now? But he being inspired with the grace of God, prophesied euen as it fell out indeed. For (said he) God Almighty, whom thou scornefully callest the Carpenters Sonne, is making a coffin. Not many dayes after, newes came that the Tyrant was dead, who being inclosed in a coffin, and carryed to his graue, shewed his threatnings to haue byn vayne and foolish: by which thing onely, the glory of God was greatly aduanced.

G F T H E P R O P H E C T O F
S. Iulian the Monke.

C H A P. XIX.

MOREOVER *Iulian* surnamed *Sabbas* (for so he was called in the *Syrian* tongue) whose life I haue wrytten in my history called *Philothemus*, lead such a life here in this body, as Angells that haue no bodyes. When he was certyfied of the threatnyngs giuen out by *Iulian*, then he fell to his prayers more earnestly then before. And the very same day that *Iulian* was slayne, though this man was absent more then twenty dayes iourney from the army; yet he knew of his death, as he was at his prayers. For it

is

is reported that being in the myddest of his earnest deuotions, he ceased his weeping on a suddayne, and being filled with exceeding ioy, he began to looke with a cheerefull countenance, wherby he plainly shewed what ioy his mynd concealed. His familiar friends seeing him so suddainly changed, besought him to tell them the cause of his ioy. To whom he answered saying: The wylde boare which wasted our Lords vineyard, hath now suffered due punishmēt for his wickednes done against Christ, for that he being dead, can betray the Christians no more. When this was knowne, they all triumphed for ioy, and sung an hymne to giue thanks to God. And afterward they were certified by him that brought the newes of his death, that the wicked Tyrāt was dispatched the same day and the same houre that the blessed *Iulian* had told and prophesied of his death.

H O W I V L I A N T H E
Emperour was slayne in Persia.

C H A P. XX.

TH E folly and madnes of this Tyrant was proued most plainly by his death. For hauing passed with his army ouer a Ryuer which demideth the *Roman* and *Persian* Empyres, he presently set his shippes on fyre, wherby the souldiers might fight with their enemyes, not encouraged by counsell but forced by necessity. But euery good Captayne is wont rather to cheere the mindes of his souldiers, and if he find that their harts doe faint, to encourage them

G g 3

them

*Iulian the
Monke &
Prophet.*

them with good words, and put them in hope of good successe. But *Iulian* quite contrary fiering the ships which should serue to transport them backe ouer theryuer at their returne, put them out of hope to saue their lyues. Moreouer when as necessary victuals were to be prouided and conuayed to the army, this wise Emperour neither tooke order to bryng it from home, nor when he had spoyled the enemyes countreys, was able to furnysh them with store of provision. For leauing the fertile and populous Countrey, he lead his army through a desert land, and vnmanured. There the souldiers being destitute, not onely of meat and drinke, but also of guydes to shew them the way, and stragling vp and downe in a solitary place, began when it was too late to espie the folly of their Emperour.

While they were thus lamenting and moaning, they found their Emperour suddenly wounded, and raging extremely againg his Creator. They preceaured that the warlike *Mars* did neuer help him according to his promise, that *Apollo* had prophesied falsely: and finally that the thundring *Iupiter* did neuer throw one thunderbolt at him that slew him. Therefore the man who before thundred out cruell threatnings, now lay miserably tumbling on the ground. And it was neuer certainly knowne to this present day, who it was that gaue him that deadly wound which he deserued. For that some said it was some inuisible thing that gaue it him, others said it was one of the *Ismaelites* called *Nomads*, or pasturers: others also said, it was done by one of the souldiers, who could not endure the paine of hunger and traauiling in the desert. But
whether

whether it were a man, or an Angell that gaue him the wound, this is most certaine, that he was the executioner of the will of God.

Moreouer it is reported that the Tyrant as soone as he had receaued the wound, filled his hand with the bloud that gusht out, and threw it vp into the aire, saying: *O man of Galily thou hast ouercome me now*. And thus he both confessed the victory, and withall (as if he had bene vtterly distracted of his wittes) shamefully blasphemed against God.

O F H I S M A G I C A L L
practises Which were discovered at Caras,
after his death.

CHAP. XXI.

AFTER the Tyrant was slaine, his Necromancy was plainly discovered. For at such time as he passed through the Citty of *Caras* (where many monuments of his wickednes doe still remaine) he left *Edeffa* on the left hand, for so much as it was a Citty very famous for deuotion, and true religion; and entred into a Temple which was had in great honour among the Pagans. And after that he and his companions had there finished their abominable mysteries, he commaunded the gates not onely to be locked, but also to be sealed vp, and placed certaine souldiers to watch it continually, that no man should enter in, til his returne. But when newes was brought of his death, as also that a godly Emperour had succeeded to a Godlesse Tyrant, there
were

were some that entring into the Temple plainly perceived the wickednes of *Iulian*. For there they found a woman hanged by the haire of the head, and her hâds stretched abroad, whose belly the wicked Tyrant had opened, for this purpose perchance, to prognosticate by her liuer that he should winne the victory of the *Persians*. And this was the horrible fact which was discovered at *Caras*.

O F T H E H E A D E S F O U N D
in the Pallace of Antioch. And of the publike
reuels, and dauncing there.

CHAP. XXII.

MOREOVER there were found at *Antioch*, many great Caskes in the Pallace, full of mens heads, and many welles that were filled with dead mens bodyes: for the religion of those accursed Idolaters required such wickednes. But the Citty of *Antioch* hearing newes, that the Tyrant was slayne, kept open and common banquets, assembled themselves together in great companies, and triumphed not only in the Churches, and memories of the Martyrs, but also proclaymed the victory of the Crosse, in the Theaters, & scoffed at the foolish Prophecies of the Tyrant.

I will heere set downe such words as the *Antiochians* vttered against him, to the end the memory of them may continue to posterity. For they cryed out all with one voice: *O Maximus*, thou simple foole, what is become of thy Prophecies now? God and his Annoyn.

Memories
of Mar-
tyrs.

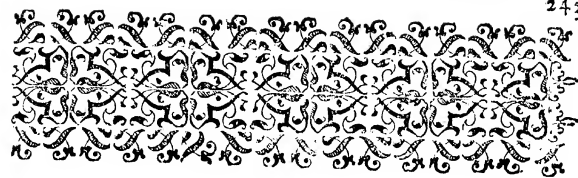
Annoynted haue wonne the victory. For there was at that time one *Maximus*, who though he professed himselfe a Philosopher: yet he was indeed a very Magician, & bragged that he could tell of things to come. But the *Antiochians*, forso much as they had bene the schollers of the two greatest Apostles *Peter* and *Paul*, & intirely loued our Sauour Christ, did euer abhorre, and detest the Tyrant (a man worthy to be forgotten foreuer) as *Iulian* himselfe is a sufficient witnes: who therfore wrote a booke against them called *Μεταδύω* (that is to say) *Maugre thy beard*. But here I will make an end of this Booke with these tryumphes made by the *Antiochians*, for *Iulians* death. For I deeme it to be a foule offence, to ioyne a wicked Tyrant in one treatise with a godly Emperour.

The people of Antioch kept a feast for ioy of Iulians death.

The end of the third Booke.

H h

T H E



THE
FOVRTH BOOKE
OF THE
ECCLESIASTICALL
HISTORY OF
THEODORET
BISHOP OF CYRVS.

*Of the raigne of Iouianus the Emperour : and
of his zeale in Religion .*

AFTER that *Julian* was slaine , the
Captaines and Lieutenants assem-
bled themselves together, and tooke
counsell whom they might choose to
gouerne the Empire, & who was the
fittest man to prouide with 'all wis-
dome for the safety of the army being now in the ene-
mies countrey : as also to repaire the state of the cōmon-
wealth

This Em-
perour
made it
death to
sollicite a
Prince to
marryage.
2. 2. 1.

wealth, which was brought (as a man may say) even to the pits brimme, by reason of the brainicke head of *Iulian* now deceased. While they were thus in counsell about the matter, the army gathering it self together, required *Ionianus* for their Emperour, who was neyther Captaine, nor next to a Captaine, but yet a man of a most noble mind, of singuler fame, and renowned for his great exploits. For he was of a strōg body, of an high and lofty mynd. Morcouer he was wont to be the foremost man in the field, and when the skirmish was hoatest, he shewed himself more valiant then all the rest. Furthermore he freely rebuked wickednes, he scorned at the power of the Tyrant, and in mind he was as forward as any Martyr.

Therefore the Captaines taking the armyes cōsent, by some diuine reuelation, brought forth that excellent man, and placed him in the midst, & caused him in all hast to ascend vp into a chayre prepared for the purpose. At the length when euery one had giuen him such titles as were due vnto an Emperour, calling him *Augustus*, and *Cesar*, the wonderfull man

A speech vñg his accustomed lyberty of speech, and neuer fearing neither magistrates nor souldiers, least their mindes should be altered from better to worse, spake as followeth. I cannot (said he) being a Christian as I am

Much less gouerne such māner of men as you, nor take the charge of *Iulians* army, which hath bene trayned vp in such pestilent doctrine. For those that are brought vp in that manner, are so giuen ouer by the prouidence of God, that they are easily taken by their enemyes, & doe giue them cause to reioyce, and laugh them to scorn.

The

The souldiers hearing these wordes, shewed out all with one voyce. Let not thy mind (o Emperour) be troubled with any such doubt: neyther refuse to gouerne vs, as though we were wicked and graceles men. For thou art to rule ouer men that are Christians, & trayned vp in the discipline of true Religion. For indeed the elder sort of vs haue bene all trayned vp and instructed by *Constantine*, and the yonger by *Constantius*. As for the tyme of the raigne of *Iulian* now deceased, as it was very short, so it was neuer able deeply to plant any damnable opinyon in the myndes of them, that were infected with the same.

OF S. A T H A N A S I V S
his returne.

CHAP. II.

THE Emperour being well pleased with this speech of the souldiers, began from thence forth to take counsell how he might saue the common wealth: and how he might safely conduct the army out of the enemyes Countrey. But he needed no great counsell for that matter, forsomuch as the fruite which he reaped by his deuotion, did now stand him in steed. For presently God that gouerneth all things, declared that he had taken care of him, and clerely acquytted him of the doubt wherein he seemed to stand. For the *Persian* King, as soone as he perceaued that *Ionianus* was Emperour, first sent his Embassadors vnto him, to treat of a peace, then he commaunded that victuals should be brought to his campe, and

H h 3

that

that all manner of necessary prouision should be set to sale in the wyldernes. Therefore when they were entred into leagne for the space of thirty yeares, *Iouianus* brought his army out of the enemyes countrey, being now somewhat strong and well refreshed. And as soone as he entred into the marches of his owne Empyre, first he made a law, and commaunded that all Bishops should returne out of banishment, and that the Churches should be restored vnto them that kept sound & vncorrupted the faith of the *Nicene* Councell. Moreouer he sent his letters to *Athanasius* that most valiant defender of the foresaid doctrine, and earnestly requested him to send vnto him in writing a most exact and perfect forme of faith. Therefore *Athanasius* assembling together the more famous Bishops, wrote againe vnto *Iouianus*, exhorting him to stand fast vnto the *Nicene* Creed, which did wholly agree with the Apostolike doctrine. I haue thought necessary for the profit of the Readers to set downe in this place the Epistle of *Athanasius*, and the other Bishops, which is as followeth.

A SYNODICALL EPISTLE
concerning the faith, written by *Athanasius*
to the Emperour *Iouianus*.

CHAP. III.

TO the most Religious and mercifull Conquerour, *Iouianus* Emperour; *Athanasius*, with the rest of the Bishops, which met together in the name of all the Bishops of *Egypt*, *Thebais*, & *Lybia*,

bia, sendeth greeting. It is the part of a Godly Emperour to haue a speciall desire of heavenly things, and to be delighted to learne the same. For by that meanes you shall truly haue your hart in the hands of God, and shall quietly and peaceably gouerne your Empyre many yeares. And whereas your Maiesty desireth to learne of vs the faith of the Catholike Church, after we had giuen thanks vnto God for the same; we thought it the best and the wisest way, to put you in mynd of that faith which was confirmed by the consent of the Fathers in the *Nicene* Councell. For many there are who haue quyte forsaken the same, and haue contriued dyuers treacheryes against vs, because we would not follow the sect of the *Arians*. As also they haue brought dyuers Schismes and Heresies into the Catholike Church.

Iouianus learned the faith of the Bishops, & not prescribed any faith to them.

But the true and Godly faith in our Lord Iesus Christ is manifest vnto all men, and by the holy Scriptures sufficiently knowne, and acknowledged. For in the same faith the holy Martyrs haue shed their blood, and now are resident with our Lord in heauen: which faith had euer remayned pure and sound, had not the madnes of certayne gracelesse Heretikes laboured to corrupt it. For *Arius* and his Complices studied how to ouerthrow it, and to bring in their wicked heresy instead therof: and said, that the Sonne of God had his beginning of nothing; that he is a creature; that he was made; that he is changeable: and many a man they blynded with this error: insomuch that they also who seemed to be men of some accompt, were by these mens blasphemy seduced together with them.

There-

Therefore our holy Fathers meaning to stop the course of this euill, repayed to the *Nicene* Councell (as we said before) and denounced *Anathema* to the *Arian* heresy, & established by their hand-wryting the faith of the Catholike Church; for this onely purpose, that the same being dispersed abroad, the flame of erroneous doctrine which the heretikes had kyndled, might be vtterly quenched. And the same faith was sincerely read and preached abroad in euery Church. But some there were, who intending to renew the *Arian* heresy, neuer feared to disanull the faith confirmed by the Fathers in the *Nicene* Councell: some againe tooke vpon them to consent vnto it, but in very deed deny it vtterly by their false interpretation of the word *γεννητος*. They also commit blasphemy against the holy Ghost: for they affirme that he is a Creature, and that he was made by the Sonne.

We therefore perceauing that the people receaued no small harme by such blasphemy, endeouored with all our force, that the faith established in the *Nicene* Councell, might be deliuered to your Grace, that you may vnderstand both how exactly the same was penned, and how fowly deceaued they are, that teach the contrary. For we would haue you to be well assured (most Godly Emperour) that this is the fayth which was preached euer from the beginning. This was confirmed by the Fathers of the *Nicene* Councell. To this all the Churches of the world haue giuen their consents: as the Churches of *Spayne*, *Brittayne*, *France*, all *Italy*, *Dalmatia*, *Mysia*, *Macedonia*, and all *Greece*. All the Churches of *Africke*, *Sardinia*, *Cyprus*, *Creta*, *Pamphylia*, *Lycia*, *Isauria*, and the Churches of *Egypt*,
Lybia

Lybia, *Pontus*, *Cappadocia*, and the Churches of the Countreys adioyning. And finally the Churches of the East, some few excepted that fauour the *Arian* heresy. For we are well assured of the opinions of all those Churches, and we haue receaued letters from them; and we doe know for certayne (most holy Emperour) that although some few doe withstand this faith; yet for all that, no preiudice can thereby arise to all the world. For those being long since infected with the canker of the *Arian* heresy, doe now most-eagerly withstand the truth. And although your Gracious Goodnes doth perfectly vnderstand what faith was confirmed in the *Nicene* Councell, by the hundred and eightene Bishops: yet notwithstanding we for our parts haue endeauoured, that you may thoroughly vnderstand it also by vs, and therefore we haue layd it downe in this manner following.

We belieue in one God, the Father Almighty, the maker of all things visible and inuisible. And in one Lord Iesus Christ, the Sonne of God; begotten of the Father, the only begotten, that is to say, of the Fathers substance. God of God, Light of Light, very God of very God, begotten, not made; consubstantiall to the Father, by whome all things were made, both in heauen and earth. Who for vs men, and for our saluation came downe from heauen: he was incarnate & made man; he suffered, he rose againe the third day: he ascended into heauen: he shall come to iudge the liuing and the dead. And in the Holy Ghost. But to them that say, there was once a tyme, when the Sonne of God was not, and that he was not before he was borne; that he had his beginning of nothing; that he doth consist

and was created of another Essence or Substance, then of the Father, or that he may be altered or changed. To them (I say) the holy Catholike and Apostolike Church denounceth *Anathema*.

In this faith (most holy Emperour) for that it is Diuine and Apostolicall, we must of necessity perseuere vntill the end: neyther must any man attempt to falsify the same, eyther by his plausible speeches, or contentious reasoning, as the mad *Arians* haue euer done: saying that the Sonne of God had his beginning of nothing; that there was a tyme when he was not; that he was created; that he was made; that he may be altered and changed. This was the cause, as I haue said before, for which the *Nicene* Councell hath denounced *Anathema* to the foresaid error, and hath confirmed the true faith by common consent. For those Fathers did not simply affirme, the Sonne to be like the Father, least men should simply belieue that he is like vnto God, and not very God of God; but they auouched by wryting, that he is of the same Substance with the Father, which is proper to a true and naturall Sonne, begotten of a true and naturall Father. Moreouer they deuyded not the holy Ghost from the Father and the Sonne: but hauing one faith in the holy Trinity, they honoured him together with the Father and the Sône, because there is but one Godhead in the holy Trinity.

O F

O F T H E P E N S I O N S
restored againe to the Church. And of the
Emperours death.

CHAP. I IIII.

WHEN the Emperour had read this Epistle, it both increased his knowledge in things diuine, and inflamed his loue to such matters more and more. Therefore he enacted a Law, and commaunded that the standing pension of corne which *Constantine* had giuen to the Churches, should be restored to them againe. For *Iulian* who waged warre against God and our Sauour Christ, had forbidden the same to be paid. But because the whole pension which *Constantine* gaue, could not be paid to the Churches, by reason of the great famyne which through the wickednes of *Iulian* then raigned in the Common wealth; therefore *Iouianus* commaunded onely the third part to be giuen vnto them for that tyme, promising that they should haue the whole pension as soone as the famyne was past.

And hauing thus honoured the beginning of his Empire with such noblelawes, he departed from *Antioch*, and tooke his iourney to *Bosporus*. But coming to *Dadastrana*, a village in the marches of *Bythinia* and *Galatia*, he ended this life. Who although he was for his owne part furnished of goodly prouision for his voyage to heauen; yet notwithstanding he left behynd him no small discomfort to them, who had tasted of his sweet and Princelike behaiour. Truly I am of

Euil Princes take away the goodes of the Church, but good Princes restore the same againe.

this opinion, that God who governeth the world, to the end he may curbe and controll vs for our euill life doth first bestow his graces vpon vs, and afterward bereaueth vs of them againe: teaching vs by the one, how easily he can giue vs what plealeth himselfe, and rebuking vs by the other, as far vnworthy to receaue such benefites: that we may learne by such meanes to lead a better and more vertuous life.

HOW VALENTINIAN

*was made Emperour: and how he tooke his brother
Valens to be his fellow in the Empire.*

CHAP. V.

AT which tyme the souldiers knowing the suddayne death of the Emperour, bewayled his decease, as if he had bene their Father: and they created Emperour *Valentinian*, the same man who stroke the Keeper of the Temple with his fist, & was therefore committed prisoner to the Castle. He was one that excelled not onely in valour, but also in wisdom, temperance, iustice, and goodly stature of body. He was of so high and Princely a mynd, that when his army went about to ioine vnto him an associate in the Empyre, he is reported to haue vttered these words, which are now in euery mans mouth. Once the matter lay in your owne power (my souldiers) when I was no Emperour, to giue me the raynes of the Empire into my hands: but now hauing taken the charge vpon me, it is my part, and not yours to prouide from henceforth, that the Common wealth may be wisely gouerned.

uerned.

The souldiers wondered at these wordes of his, and liked them well, and framed themselues to his beck and fancy. He sending for his brother out of *Paonia*, who did not as yet dissent from his opinion, made him ioynt Emperour with himself (which I would to God he had neuer done.) To him he committed the rule of *Asia* and *Egipt*, and reserued to himself the gouernment of *Europe*. And taking his journey into the West, he ruled those Countreys with holsome lawes, and made his entry by proclayming the true Religion. For when *Auxentius* Bishop of *Millaine*, that was spotted with the *Arian* heresy, & deposed in dyuers Councils, was departed this life, this Emperour sending for the Bishops, spake vnto them in this manner: It is not vnkowne to you, being trayned vp in the study of holy Scriptures, as you are, what manner of man he ought to be, that is to be chosen Bishop: and that it is necessary for him to rule his flocke, not onely by doctrine, but also by notable example of life, to make himself a patterne of vertue vnto them, and to confirme his teaching by the testimony of his life and manners. Wherefore I would haue you to place in the Bishoprike, a man endued with such kind of qualities; so that we, by whome this Empyre is gouerned, may truly and with all our hart, bow downe our head vnto him; and also (for that we are men, and must of necessity fall into error) wee may willingly imbrace, and take his rebukes in good part, as a most holsome medicine of our soule.

H O V V A M B R O S E V V A S
ordayned Bishop of Millain.

CHAP. VI.

WHEN the Emperour had ended this speech, the Coucell of Bishops made earnest suite vnto him, that he being a man endued with such rare gifts of wisdom and godlines, would choose the Bishop himselfe. But he answered: Greater is that charge (said he) then my strength is able to performe. Therefore you that are replenished with the grace of God, and lightened with the brightnes thereof, may dispatch that businesse farre better then I am able. Then they went a little aside, and consulted seuerally of the matter: but the Cittizens were deuyded amongst themselves, labouring to choose for their Bishop, some one, and some another. For such as were infected with the error of *Auxentius*, gaue their voyces to such as fauoured their owne opinion; but they that tooke part with the sound and sincere doctrine, on the contrary part endeauoured to choose for their Bishop one of their owne religion.

Ambrose then Gouvernour of the Citty, hearing of this dissention, and fearing some tumult and alteration, repayed to the Church in all hast. They surceased from sedition, and all with one voyce requyred that *Ambrose* (who had not as yet receaued the holy Sacrament of Baptisme) should be ordayned their Bishop. When the Emperour vnderstood of this, he com-

commaunded that excellent man to be baptized without delay, and to be ordayned Bishop by imposition of hands. For he knew full well that his mind was as indifferent and right as any lyne, and his sentence as equall and straight as any square. And seeing that they also that followed the contrary doctrine, consented to his election, he coniectured that it was doubtlesse the worke of God, that they gaue their voyces to him.

But after that *Ambrose* had obtayned the diuine gift of sacred Baptisme, and receaued the Bishoplike Grace, it is said, that the most noble Emperour (for he was present & partner in all these matters himself) did sing an Hymne to giue thanks to our Lord and Sauour, in such wordes as these: Thankes be giuen to thee our Almighty Lord and Sauour, that whereas I had committed to this man the peoples bodyes, thou hast also committed to him their soules; and therby hast declared my sentence to be iust. Not many dayes after, when *Ambrose* vttered his mind vnto the Emperour with great liberty of speech, and found fault with certayne matters which the Magistrates had not handled well: the Emperour answered. It is now a great while since that I knew thy audacity, and freedome of speech. And yet notwithstanding being well assured therof, I did not only not hinder thee from being ordayned Bishop, but rather gaue thee my voice, & consent. Wherefore according as the law of God requireth, we would haue thee to heale the sicknes of our soule.

These things were done and spoken by the Emperour at *Millaine*. Moreouer when he heard, that in *Asia* and *Phrygia* there were certayne men that varied about matters of faith, he commaunded that a Councell should be

Orders
giuen by
impositio
of hands.

be houlden in *Illyria*, and the Decrees and Canons of Bishops, which there met and confirmed the faith of the *Nicene* Councell, he sent to them that were at variance about the faith. He also sent his Letters vnto them; which Letters he imparted likewise to his Brother, counselling him to stand fast to the Decrees of the Bishops. I will set downe in this place that law which plainly declareth both the godly mynd of *Valentinian*, and also the sound opinyon which *Valens* had then in matters of Religion.

AN EPISTLE OF THE
Emperours *Valentinian* and *Valens*, about the
Word Consubstantiall, Which was sent
to the Diocesse of Asia.

CHAP. VII.

THE great Emperours, and alwayes most victorious Cefars, *Valentinian*, *Valens* and *Gratian*, to the Bishops of the Diocesse of *Asia*, *Phrygia*, *Cyrophrygia*, *Placatia*, send greeting in our Lord. After great disputation had to and fro, in a full Councell houlden in *Illyria*, about our Saniour (the Word of God) those blessed Bishops proued by inuincible reasons, that there is a Consubstantiall Trinity, the Father, the Sone, and the holy Ghost. From which faith they would not depart one iote, but gaue due worship vnto the religion of Almighty God. Moreouer We haue straitly commanded the same to be preached euery where: yet is not this a sufficient reason for some to say, that they follow the religion of the Emperour, that

that gotterneth this world, when they doe withall neglect the commaundement of him that instructeth vs in our saluation. For this is the definytiue sentence giuen by our Lord himselfe: *Giue the things that are* Marc. 12.
Cefars, to Cesar, and that are Gods, to God. What say you Luc. 20.
theretore (yee Bishops and Prelates) of the sauing Word? For if you do decree the same, then do you louingly imbrace one another, and do not abuse our Highnes. Doe not you persecute the seruants of God, at whose prayers warres are asswaged on earth, and the violence of the rebellious Angels turned away. Who also by their prayers, doe labour to chase away the noysome Duels, and are content to pay tribute according to the law, and do not withstand the Emperours power: but do sincerely obserue the commaundement of almighty God, & obey our Lawes withall.

But for you, it is well knowne, that you haue obstinately resisted against these things. We euer vsed patience towards you from the beginning to the end. You on the contrary syde, haue followed the violent passions of your owne mindes. But we will be pure and cleane from your offence, like vnto *Pilate*, who when Christ, that then liued amongst vs men, was called into question, would not put him to death; and being requyred by the Iewes to crucify him, turned himself to the East, called for water, and began to wash his hands, saying withall: *I am innocent of the blood of this iust man.* Wherefore we haue euer commaunded, that no man persecute another, nor no man quell downe another, that no man enuy at them that labour in the field of Christ, nor offer iniury to the Stewards of the heavenly King, least now in the

time of our raigne you reap small commodity thereby, and hereafter you & your wicked counsellours fall into the perills mentioned in Christes Testament, as it happened in the bloody death of *Zacharias*. Therefore those cruell bloud-suckers, like vnto the pestilent Diuell who was priuy to the murder as well as they, were deliuered to the punishment of death, and at the coming of Iesus Christ our King from heauen, burst in funder, and so died.

This commaundment we gaue forth in the presence and hearing of *Amigeti*, *Cicronius*, *Damasus*, *Deilampo* and *Brundusius*. Moreouer we haue sent vnto you the Acts of the Councell, that you may vnderstand what this famous Councell hath decreed. For to these our letters we haue annexed the Decrees of the Councell, which briefly containe as followeth.

According to the sentence of the great and Catholike *Nicene* Councell, we confesse the Sonne to be Consubstantiall to the Father. Neither do we vnderstand the word *Consubstantiall* so as some did expound it long agoe, who subscribed to the *Nicene* Councell not with a plaine and well-meanyng mynd: nor yet as others doe, who at this present tyme do call them Fathers, and yet do take away the force of this word *Consubstantiall*, and doe follow the opynion of them that teach, that the word *Consubstantiall* doth signifie nothing, but of little substance. By which word it is shewed, that the Sonne is like to the Father onely, and to none of the creatures by him made. They that teach this do tryne doe wickedly affirme, that the Sonne is nothing els, but a certayne singular and noble creature. But we do no otherwise belieue herin, then the two

two Councils, wherof the one hath bene houlden at *Rome*, the other in *France*: to wit, that there is one essence of the Father, the Sonne, and the holy Ghost, in three persons, that is to say, in three perfect Substances, as the Greekes do terme them.

We do also confesse, as it is in the *Nicene* Creed, that the Consubstantiall Sonne of God the Father, tooke flesh of the holy Virgin, that he conuerfed amongst men, that he fulfilled all his office and message which he vndertooke for vs by his birth, passion, resurrection, and ascension into heauen, and that he is to come againe at the day of Iudgment to render vnto euery man, according as he hath behaued himself here in this life, that he shall be scene of all flesh, that he shall shew his diuine power as God cloathed with flesh, not as man cloathed with the Godhead. And to them that hould the contrary, we do denounce *Anathema*.

In like manner we hould them accursed, that do not fro the bottome of their harts accurse him whosoever doth maintayne that the Sonne was neuer before he was borne, but do teach, that he was first in the Father by vertue and power, before that euer he was indeed begotten. For that may be said of all creatures, that are not euer with God, as the Sonne is euer with the Father, begotten by eternall generation. These things did the Emperour briefly lay downe in his Epistle, concerning the acts of the Councell. But I will here ioyne to my history, the Letters of the Councell it self.

THE LETTERS OF THE
Councell of Illyria, concerning the faith.

CHAP. VIII.

THE Bishops of *Illyria* to the Churches of God, and to the Bishops of the Diocesse of *Asia*, *Phrygia*, *Carophrygia*, & *Placatia*, health in our Lord. VVhen we were gathered together in one, and had long disputed about the word, which is the cause of our saluation; at length we determined that there is a Consubstantiall Trinity, the Father, the Sonne, and the Holy Ghost. Wherefore we thought it conuenient to wryte our Letters vnto you, not meaning by any craft or cunning to deliuer vnto you such things as pertaine to the worship of the Bl. Trinity, but rather treating therof in humility, we haue sent you these our Letters by our beloued Brother and fellow in office, *Elpidius* Priest. It is recorded not in any Epistle of ours, but in the Bookes of Iesus Christ: *I am Paulus, I Apollos, I Cephas's, I Christes. What, was Paul crucified for you? Or were ye baptized in the name of Paul?* And certainly this were enough for our modesty to wryte vnto you, forsomuch as by your preaching, wherby you deuided the Holy Ghost from the Father and the Sonne, you haue stroken a great feare into all the Prouinces by you gouerned. Therefore we were constrained to send *Elpidius* with Letters to you from *Rome*, the head of the Empire, to the end he may learne whether your preaching be such or no. For whosoever doth thinke that the holy Trinity is not Consubstantiall, accused be they;

1. Cor. 2.

they; & whosoever shalbe proued to communicate with such, let them be accursed also. But for the that preach the Trinity to be Consubstantiall, the Kingdome of heauen is prouided. Wherefore we beseech you, louing Brethren, that you will not otherwise teach nor beleue, but alwayes to preach the Trinity to be Consubstantiall, wherby you may inherite the Kingdome of God.

As we were writing these letters vnto you, we were warned to wryte further vnto you, what order is to be taken for the ordaining of our fellow-Bishops: that if it be possible you admit such, as haue first bene Magistrates, and afterwards being chosen Bishops, haue bene of a sound and approued faith: and if such cannot be found, let them be taken out of the Colleges of Priests. In like manner let Priests and Deacons be chosen from among the Orders of the Clergy, such as be innocent and blamelesse in euery respect: and let neuer any be chosen out of the Court, or out of the Campe. And therefore we were not minded to wryte vnto you at large, because we haue sent vnto you one in the name of all, that is to say, our Maister and fellow in office *Elpidius*, that he may be fully informed, whether your preaching be such as we haue bene tould by our fellow in Office *Iustathius*.

Bishops.

Priests.

Deacons,
and other
orders of
the Clergy.

Although (louing brethren) you haue this long tyme bene entangled with errour; yet for the tyme to come, you must put of the old man, and put on a new. And our foresaid brother and fellow *Elpidius* will teach you the order of preaching the true faith; to wit, that the holy Trinity is Consubstantiall, and God the Father, with the Sonne, and the holy Ghost, is sanctified

and gloryfied, and that the Father is in the Sonne, and the Sonne in the Father, together with the holy Ghost, for all eternity. Which thing being plainly declared we may truly confesse that the holy Trinity is Consubstantiall, according to the tenour of the Creed sometimes published in the *Nicene* Councell, which was also approued by our Fathers. Therefore if this faith be preached, we shalbe able to auoide the snares of the wicked Diuell, and hauing once tryumphed ouer him, we shalbe able both by familiar letters to inuite one another to peace, and also to lead a quiet and contented life. We haue therefore wrytten vnto you, to let you know the *Arians* whome the Councell hath depofed, who will neither confesse the Sonne to consist of his Fathers Essence, nor acknowledg the holy Ghost to be at all, whose names we haue here layd downe, as followeth, *Polychronius*, *Telemachus*, *Fauftus*, *Asclepiades*, *Amantius*, *Cleopater*. And these matters came thus to passe to the glory of the Father, of the Sonne, and of the holy Ghost, for euer and euer. Amen. We wish vnto you many yeares of health in God the Father, & his Sonne our Sauour Christ, with the holy Ghost. Fare yee well.

O F T H E H E R E S Y
of the *Audians*.

C H A P. I X .

S V C II was the care which the most famous Emperour tooke for the Apostolike doctrine. At that time there liued one *Audans*, a *Syrian* both by

by Nation and language, a deuiler of new opinions: one that hatched his wickednes long before, no doubt, but neuer made it knowne to the world vntil then. For at the first he foolishly, and falsly vnderstood this sentence: *Let vs make man to our image and likenes*: for indeed he was of this opinion, that God had the forme and shape of a man, he imagined that he was inclosed in the members or limmes of a body: neuer vnderstanding the drift & meaning of the holy Scripture, which very commonly applyeth to the actions of God, the names of humane members. And therefore they, whose wits cannot conceaue such mysticall and intricate things, are easily drawne to belieue thus of the prouidence of God.

Hereſies
took their
beginning
from the
Scripture,

To this wickednes of his, he also patched certaine other opinions like to these. For somewhat he borrowed from the error of *Manichies*, maintayning that God the Gouvernour of the world, neither created the fire, nor the darknes. But his Sectaries do dissemble these and other such matters, who as it is reported, are banished out of the Church, because some of them do practise the accursed trade of Vſury. Others do vse the company of women, not according to the law of matrimony, but lewdly and dishonestly. And if there be any among them that are free from those vices; yet they do communicate with the other without any scruple at all. Therefore they giue out, that they liue a prynciate and solitary life: whereas indeed they do it to counter their blasphemous doctrine. And yet this dissembling of theirs is full of arrogancy, and riseth of Phariſaicall doctrine. For they do accuse the true Phisition of our soules and bodies, and do in a manner thus reason

Marc. 2. reason with the holy Apostles: *Why doth your Maister
eate with Publicans and sinners?* Thus also speaketh God
by his Prophet by such kynd of men as these: *Who say
I am cleane, touch me not: this is the smoke of my wrath.*
But this is not a tyme to reprove the madnes of those
companions. Therefore let vs passe on to the rest.

O F T H E H E R E S Y
of the Messalians.

C H A P. X.

Such are the here-
tikes of
these daies
that brag
of the spi-
rit.
So did the
Caluists
in saying
that the
Sacraments
giue not
grace.
See Culin
in Com. in
z. Cor. 11.
ABOUT the same tyme the heresy of the *Mes-
salians* began to breed. Such as change their
name into Greeke, do call them *Euzelus*, that is
to say *Prayers*. They haue also an other denomination
which is taken of their name and quality. For they are
called *Eschourisai*, that is to say, *Spiritaries*, because they
do receaue into their harts the power and operation
of a certayne Diuell, and do take it for the presence of
the holy spirit of God. Such as haue their myndes
deeply infected with this pestilent disease, they cannot
away with the labour of their hands, but do loath it as
a thing naughty and wicked, and giuyng themselves
to drowly sleepe, all that they dreame in their idle fan-
tasies, they call it prophesies. The Princes and Authors
of these heresies are these, *Dadores*, *Sabas*, *Adelphius*,
Hermes, *Symeones*, and others more, who separate
themselves from the Ecclesiasticall communion, be-
cause they affirme, that the dyuine food wherof our
Sauour said, *He that eateth my flesh, and drynketh my
bloud, shall lyue for euer*, doth no man good nor harme.

Further-

Furthermore they would sayne dissemble that
secret disease: and after they are rebuked for it, they
impudently deny that they are infected with any such,
and they do coöcale it euen from them that are of their
owne profession. For this cause *Letorius* Bishop of *Me-
litina*, a man inflamed with singular zeale of religion,
when he perceaued that many Monasteryes, nay ra-
ther dens of theeuers, were corrupted with this disease,
he set them on fire, and chased the wolues away from
the flock.

In like manner that excellent man *Amphilochius*
Metropolitan of *Licaonia*, and ruler of all that nation,
vnderstanding the foresayd pestilence to be crept into
those places, chased it forth againe, and saued the flock
which he fed, from that bane and infection.

Moreouer *Flauianus* Bishop of *Antioch*, a man
of great fame and renowne, when he heard that the
forsaide heretikes led their liues at *Edessa*, and began to
spit out their venome into the minds of the neighbours
round about. He sent vnto them a cöpany of Monks, Monkes.
who brought them to *Antioch*, and so did wryng out
of them in this manner their dissembled sicknes. First
he said that their accusers were false slanderers, that
the witnesses were arrant lyers: then in very curteous
manner he called vnto him *Adelphius*, being a very
aged man, and made him sit downe by his side, and
spake vnto him as followeth. Father (said he) we
two haue lyued a faire age, and therefore we are better
acquaynted both with the nature of man, and with
the cunning deuises of our enemy the Diuell, then
others are. We haue also learned by long experience,
what, & how great are the gifts of grace. These silly
L I
yong

yong men know not what doth pertaine to such matters as these. And as for spirituall talke, they cannot abide to heare it. Therefore tell me, I pray you, in what sort do you affirme, that the contrary spirit doth depart from vs, and the grace of the Holy Ghost to take his place.

So say the
Prote-
stants.
Heretikes
deny fas-
ting and
attribute
all to the
spirit.

The old man was so tickled with these sweet words, that he vttered all his secret poyson, saying, that the washing of dyuine Baptisme did neuer profit them that were dypped therein; and that nothing but feruent prayers doe chase the Diuell out of the soule by him possessed. For all that are borne into the world (said he) as they haue taken their nature from our first father; so they haue also taken the seruice of the Diuel; who being once cast out by diligent prayer, the holy Ghost (as he said) doth afterward come in place, and shew his presence both to the sight and other senses, that it dischargeth not onely the body from the motion of euill passions, but also clerely acquytte the mynd from all inclynation to sinne: in-
much that from thenceforth there shalbe no need, nei-
ther of fasting to tame the body, nor of teaching to brydle the lustes of the flesh, nor to guyde a man forward in the way of vertue. And he that shall once obtayne the same, shall not onely be free from the wanton motions of the body, but also shall know of thinges to come, and see the holy Trinity with his eyes.

The diuine man *Flauianus*, when he had thus stirred that ill fauouring puddle, & layd open the filthy gutters of the same, spake to the myserable old man as followeth. O thou inueterate, and doting Companion (sayd he) thou that art ouerloaden with euill dayes,
thine

thine owne mouth doth reprove thee, and not I: thine owne lypes doe beare witnesse against thee. Thus was the erroneous doctryne of these Heretikes discouered, and they chased out of *Syria*. From whence they tooke their iourney into *Pamphylia*, and filled the same with their pestilent errors.

H O W T H E E M P E R O R
Valens fell into Heresy.

CHAP. XI.

N O W will I passe to the rest of my history, and I will first set before your eyes the tempest that rayfed such mighty and outrageous waues in the Church of Christ. For *Valens* hauing now obtayned the Empyre, though at the first he deserued honour in following the Apostolike doctryne, when the *Gothes* had passed ouer the riuer *Iffer*, and spoyled the Countrey of *Thracia*, after he had taken counsell to leuy an army and byd them battayle; he thought that it stood him vpon not to take such a voyage in hand, being destitute of the grace of God, before he had fenced himselfe with the complete armour of sacred Baptisme: and herin he did wisely and worthy of commendations: Yet afterward he began to be cowardlike, faynt harted, & openly to betray the truth. And looke how it fared with our first father *Adam*, euen so it fared with this myserable man. For being allured with the sweet wordes of his wife, he became a very slaue, and was not onely made her captiue, but seruiceable also to the deceitfull tongue of that woman. For she being
before

before intangled in the snares of the *Arian* heresy, laboured to draw her Husband into the same; by whose counsell he fell headlong into the horrible gulfe of blasphemy, togeather with her. And *Eudoxius* who as yet ruled the sterne of the Church of *Constantinople*, not meaning to gouerne it well, but rather to drowne the ship, did not onely lead these two into heresy, but also as it were ouerwhelmed them therein.

HOW VALENS SENT
into banishment such Bishops, as most
excelled in vertue.

CHAP. XII.

AT that tyme when *Valens* receaued the holy Sacrament of Baptisme, *Eudoxius* bound the miserable man with an Oath, that he should not only not contynue in that wicked profession, but also banish out of euery Church such, as cleaued to the contrary doctrine. *Valens* therefore thus forsaking the Apostolike doctrine, adhered to the contrary part: and without any long delay, put in execution that which his Oath requyred. For out of the Church of *Antioch*, he cast the great *Meletius*: out of *Samosata*, *Eusebius*: and bereaued the Church of *Laodicea* of her famous Pastour *Pelagius*, who when he was in his greene and flourishing youth, married a wife, and the first day of his marriage, euen in the wedding chamber he perswaded the new marryed bride, to prefer chastity before the carnall company of a Husband, and taught her to esteeme of brotherly loue instead of the band of marriage

Chastity
preferred
before
marryage.

marriage. And notwithstanding that he had so well performed the office of chastity, and had lincked this & many other vertues togeather as it were in a chaine, and was therfore aduanced to the foresaid Bishoprike by the common consent of all: yet did the enemy of Truth nothing reuerence those glorious beames of his vertuous life, but banished him into *Arabia*, *Meletius* into *Armenia*, and *Eusebius* (who had endured many trauayles in enlarging the Apostolike doctrine) into *Thracia*. The same *Eusebius* vnderstanding that there were many Churches thus bereft of their Pastours, attyred himself in the habit of a souldier, and putting a *Persian* hat on his head, trauayled ouer *Syria*, *Phenicia*, & *Palestine*, that he might both ordayne Priests and Deacons in euery place, and do other offices in the Church besides. And whertoeuer he found any Bishops of the true Religion, he gaue them the charge of such Churches, as had no Pastours.

Single life
of the
Clergy.

Clergy
men dis-
guyse the-
selves to
my nister
the Sacra-
ments in
tyme of
persecu-
tion.

O F E V S E B I V S
Bishop of Samosata.

CHAP. XIII.

BUT now I think it necessary to declare to them that know it not, what inuincible courage and wisdom the same *Eusebius* shewed, when he receaued the Emperours Edict, that commaunded him to goe into *Thracia*. For the messenger that brought him the Edict came vnto him about the twilight: who *Eusebius* commaunded, that in any wise he should keep his owne counsell, and not be knowne to any. where

fore he came. For if the deuout people (said he) shall once vnderstand therof, they will surely drowne thee heere in the riuer, and then thy death wilbe required at my handes. When he had spoken these words and ended euenfong, as the manner was, about the tyme that men betake themselves to sleep, the good old Father alone, commytting himself to a faithfull seruant of his, departed the City. Shortly after followed his man, carrying with him nothing but a booke and a pillow. When they were come to the riuers banke, (for *Euphrates* vvas the walles of the City) he imbarkeed himselfe in a boat, and bad the rowers crosse the water to *Zeugina*.

The next morning, he arryued at *Zeugina*. But the City of *Samosata* was filled with mourning and lamentable complaynts. For after that notice was giuen of his departure by his seruant, who had tould to *Eusebius* friendes certayne things that his maister commaunded, as also who wereto beare him company, and what bookes were to be caried vvith them; all of them began to lament the losse of so good a Pastour. There a man might haue seene whole swarmes of people, sayling along the ryuer to seeke him out. And whe at last they came vnto him, and saw their Pastour whom they most desired, Lord, how they complayned, and mourned, and powred out streames of teares to perswade him to remayne with them, and not to suffer the silly sheep to be deliuered to rauening wolues. But when they could not perswade him vnto it, and when they heard him alleadge the commaundement of the Apostle, charging vs in plaine words to obey the Magistrates and Superiour powers, some of them

them offered him gould, some siluer, one offered him garments, another seruants to attend vpon him, for that he was to trauaile into a strange and far countrey. He therefore receauing some few of those presets from his most familiar friends, and hauing armed them all both with ghostly counsell and with prayer, and exhorted them earnestly that they should manfully defend the Apostolike doctrine, went along the riuer *Ister*. They returnyng home to their City, began to cheere and encourage one another, and stoutly resisted the assault of the wolues.

O F T H E M O S T G O D L Y
zeale of the Samosatenses. And of Antiochus
the Priest, and Euolsius the Deacon.

CHAP. XIII.

ANd here I meane to shew the feruent and vnfayned faith of the foresaid people, for so much as I thinke I should doe them wrong if I should not leaue the same in wryting, for memory to all posterity. After that the *Arians* had depriued that flock of their excellent sheeheard, and placed another in his roome, there was not a man of all the Cyttizens, neyther rich, nor poore, seruant or maister, man or woman, yong or old that would resort to the Church as the manner was, but the Bishop remayned all alone; for no man would either come into his presence, or haue any conference with him at all, notwithstanding that his conuersatio is said to haue bene ciuil and honest: of which thing,

Catholike
refrayne
the Churches
of
Heretikes.

this that I will now tell you, is a plaine and euident prooffe. When he was mynded to wash himselfe in the bath, his seruants bolsted the dores to keep out the presse of people, but he preceauing the multitude to stand before the doore, bad them to enter, and villed them all to be bould to vvash in the bath vvith him. The like he did also in the inner bath that vvvas vaulted ouer. For seing that the company gaue place vvhy he vvvas abathing, he commaunded them to take the benefite of the warme water, as well as he. But they held their peace, and stood still as they did before: he therefore thinking with himselfe, that they did it to do him honour, arose vvith speed and went out of the bath. But they supposiing the water to be polluted vvith the infection of the heretikes wickednes, loosed it out into the sinke, and commaunded fresh to be ordayned for them. When this was knowne, the Bishop forooke the City, and went his way. For he thought it mere folly, or rather desperate madnes, to dwell in that City, that was his enemy, and where he was so hated of the common people.

Wherefore when *Eunomius* (for so was he called) had left *Samofata*, although they thrust into his place one *Lucius*, that was a very wolfe indeed and traytor to the sheep, the people being destitute of a shepheard, did performe the office of a Pastour themselves. For they kept the Apostolike doctrine entire and found. But how deeply that *Lucius* also was hated by the people it shall well appeare by the history following. Certaine boyes were playing at tennys in the market place, for they tooke great pleasure in that kind of pastyme. And as *Lucius* passed that away, it fortuneth

that

that one of the boyes throwing the ball out of his hād, it chanced to hit against the feet of the asse, wheron *Lucius* rode, wherat the boyes made a great noife, thinking the ball to be therby polluted. Which when the Bishop vnderstood he gaue cōmandement to one of his trayne to stay behind, and learne what was the matter. But the boyes made a great fire in the place, and so cast the ball through the flame from one to another, thinking so to purify it againe. And although I am not ignorant that this was a childishricke, and as it were some rēnant of their old heathenish custome; yet this is an euident signe, how odious the *Arians* were to the people of that City.

But this *Lucius* was far from the modest and mild behaiour of *Eunomius*. And as he perswaded the Magistrates to send a great number of the Clergy into banishment; so he for his part especially, banished the defenders of our holy religion into the vttermost bounds of the Roman Empyre. And first he began with *Eusebius* the Deacon, whom he made to be carried as far as *Oasis*, that famous desert: and then with *Antiochus* neere cousin to *Eusebius*, as being his sisters sonne, a man both renowned for his singular vertue, and also honoured vvith the dignity of Priesthood, whom he chased euen to the furthest coasts of *Armenia*. But how valiantly this *Antiochus* stood in the combat for defence of the faith, I meane to declare hereafter.

When *Eusebius* after he had borne the brunt of many a conflict, and obtayned so many victories, was crowned vvith the garland of Martyrdome, there was a Synode assembled together, as the custome was. Thither came, amongst the rest, *Ionianus* then Bishop

M m

of

The Altar

Orders by
laying on
of hands.Heretikes
doe blas-
pheme
God in
ministring
the Sacra-
ments.

of *Perga*, who for a certaine tyme ioyned in communion with the *Arians*. Therefore when they all gaue their voyces from the first to the last, that *Antiochus* should succeed his vncler *Eusebius*; and when they had brought him to the holy Altar, and put him downe on his knees, as soone as he had turned himself about and saw *Iouianus* ready to lay his right hand on his head, he quickly put back his hand, and commaunded that *Iouianus* should be none of the number of them that should consecrate him, saying, that he could not abide that hand to be laid on his head, which had handled and blasphemously consecrated the holy Sacrament. These things came to passe within a short while after, but then he was banished into the lower *Armenia*. *Eusebius* led his life about the banks of *Ister*. At the same tyme the *Gothes* (as his writings doe declare) spoiled the countrey of *Thracia*, and layd siege to the Citties there.

O F H O L Y B A R S E S

Bishop of Edessa: and the Clergy
men banished with him.

C H A P. X V.

C O N C E R N I N G *Barses* whose glory doth still continue not only at *Edessa* (which Cittie he gouerned) and in the Citties neere adioyning, but also in *Phenicia*, *Egypt* and *Thebais* (for the fame of his noble vertues had spred it selfe ouer all those countreyes) first *Valens* allotted him the Ile of *Aradus* for his dwelling place. But when he vnderstood that such infinite

infinite multitudes of people flocked vnto him (for he was endued with Apostolicall grace, and cured diseases by his onely word) he remoued him thence to *Oxyrinus* a Cittie of *Egypt*. Againe when his fame drew all men vnto him in such great multitudes, he sent him to a Castle called *Phenos*, situate in the vttermost bounds of that countrey, bordering on the sauage people that there inhabit. Thither *Valens* translated this aged father who (God knowes) was far meeter to haue byn a Citizen of the Kingdome of heauen. It is reported that his bed remayneth in *Aradus*, euen to this present day, and is greatly honoured of the people. For many that are vexed with diseases, after they haue layen vpon it, are restored, by faith, to their perfect health.

Honoring
of Re-
liques, &
Miracles
done by
them.

O F T H E P E R S E C V T I O N
at Edessa: and of Eulogius, and Proto-
genes Priests of that Cittie.

C H A P. X V I

W H E N *Valens* had thus remoued the shepherds from the flock, he placed a wolfe in the shepherds roome. And because that all the people forsaking the Cittie, made their assemblies without the walles, he went therfore himselfe to *Edessa* straitly charging *Modestus* his Lieutenant, to muster the Souldiers together that were wont to gather the Tribute, & to take with him such other forces as were next at hand, & so to scatter abroad the multitude there assembled, to beate them with rods and clubbs, and so to chase them away. Therfore as soone

Catholiks
would not
come to
Heretikes
Churches

as the day appeared the Lieutenant did as he was commaunded : and passing along the market place , he met with a poore silly woman , bearing a child in her armes , and running in all hast : for that without any regard of the souldiers , shee brake violently through the first rancke of them , her hart being so enflamed with the loue of God , that she neuer feared any violence of men , but rather accompted such their forces , to be nothing els but a meere mockery .

As soone as the Lieutenant had espied her , and learned what the matter was , he commaunded her to be brought before him , and asked her whither she went ? She answered : I know (said she) that you haue conspired some treason against the seruants of God . Therefore I am minded to go to my brethren and fellowes in faith , desiring to take such part as they doe in the slaughter by you intended . But what meanest thou (quoth he) to carry that infant with thee ? I meane (said she) to let him haue his part with me in a most wished and happy death . When the Lieutenant heard these words of the woman , and by her courage well perceaued the resolute mynds of all her fellowes , he made relation therof to the Emperour , and tould him , that it was but labour lost , to put them to death . For we (said he) shall gayne nothing therby but shame & discredit , and whe all is done , we shall neuer make their courages quayle .

When he had spoken these words , although the multitude escaped those present torments , yet notwithstanding their spiritual gouernours , I meane the Priests and Deacons , were commanded to be fetched away , and were put to this choyce , either to communicate with

with the wolfe , or els to be bannished to the vttermost bounds of the Empire . As soone therfore as the Lieutenant had brought them togeather , he began to perswade them , with a glosing and smooth speech , that they should be obedient to their Princes lawes . For it is (said he) a point of desperate madnes , that so few as you are , should oppose your selues against the Emperour , that gouerneth so many and so mighty a people . And when none of them gaue him any answer , the Lieutenant spake thus to *Eulogius* their chiefeest Priest a man worthy of eternall prayse . What ? dost not thou answer at all to that which I said vnto thee ? Verily (said he) I thought it not my part to answer , when I was not asked the question . The Lieutenant replied : I haue bestowed many vvords (said he) to counsell you to your owne good . Then said *Eulogius* your speech vvas directed vnto vs all , and therfore I thought it not good to barre my fellowes from ansvvering , and to answere my selfe alone . But if it be your pleasure to aske any thing of me , I will tell you my mind . Therfore (said the Lieutenant) communicate with the Emperour . To whom *Eulogius* in pleasant manner , but yet pythily ansvvered . What (said he) is my Lord the Emperour , besides his Empire , also become a Priestes ?

This argument is made against Catholicks now a dayes .

Emperors ought not to intermeddle with the office of the office of the Priest .

The Lieutenant hearing this sharp answere , fell into a meruailous rage , and reuyling the Priest , replied as followeth . I said not so , thou foolish fellow (said he) but gaue you counsel to communicate with them , with whom the Emperour doth communicate . And when the old man answered , that they had a Paflour , whose beck they followed ; the Lieutenant apprehen-

prehended fourescore of them at once, and sent them away into *Thracia*: who as they were led into banishment, had exceeding great honour and seruice offered them in the way. For the Cittyes and Townes came in Procession to meet them, and gaue them very great honour, as the inuincible Champions of Christ. But their aduersaries arming themselves with enuy, certified the Emperour of all, and tould him, that the thing which they imagined would haue bene the shame and confusion of these men, fell out indeed to their greater glory.

When *Valens* heard of this, he commaunded that they should passe along the Countreys by two & two, and that they should be scattered, some into *Thracia*, some into the vttermost bounds of *Arabia*, and others into certaine base Villages of *Thebais*. And it is reported that at the procurement of certaine cruell men, not only they whome nature had linked together, were parted asunder, but also naturall brothers were seuered ech from other. But *Eulogius* the principall of all the Priests, and *Protogenes* that was next vnder him, were banished into *Antinone* in *Thebais*, whose vertues I may not suffer to be forgotten. For after they found the Bishop of that place to be one of their owne Religion, they did communicate with him in Ecclesiasticall assemblies, but perceauing that there were but very few that resorted to the Church, and that most of the Cittizens were Gentiles, they tooke the matter heauily as was meet they should, and sore lamented their Infidelity. But they did not thinke it sufficient, only to lament the matter, but laboured as far as they could to cure their diseased minds. For *Eulogius* inclosing him-

Processio
in honour
of Mar-
tyrs.

himselfe in a Cell, continued whole dayes and nights in prayer to Almighty God.

And *Protogenes*, that wonderfull man, being trayned vp in learning by *Eunomius*, and well practised in wryting, when he had found a conuenient place, imployed himself to the teaching of children, and kept open schoole to all that would come: and he did not onely exercise them to wryte a fayre hand, but also instructed them in the holy Scripture. For he read vnto them for their exercise the Psalmes of *Dauid*, & taught them such sentences out of the Apostles wrytings as he thought agreeable to their capacities. And when one of his boyes happened to fall sick, *Protogenes* came home vnto him, & touching the right hand of the sick childe, he cured his disease by prayer. When this was knowne abroad, the fathers of the other children, brought him home also to their houses, and besought him to help their sick children. To whom he made this answere, that he would neuer pray to God to cure their disease, vntil such tyme as the diseased party were first baptized. Wherunto the fathers easily condescended. For the desire of their childrens health moued them so to doe: and thus they were cured in body and soule together.

Myracles
done by
them that
liued in ba-
nishment.

Baptisme
of Chil-
dren.

But whensoever he perswaded any sick person to receaue the grace of the holy Ghost, first he brought him to *Eulogius*, who knocking at the dore of his cabin, prayed him to open vnto him, and to giue the seale of our Lord to the party, whom he had brought to the faith. And when as *Eulogius* began to be offended for being disturbed at his prayers. O man (said *Protogenes*) the soules health of those that are out of the way, is a matter

matter of greater importance. Therefore all men wondered at *Protogenes*, when they saw him to worke such strange myracles, and to impart to so many the light of the knowledge of God, and yet to giue the place to *Eulogius*, and to bryng vnto him those whom he had gayned by the word of God. Therefore they suspected, and not without a cause, that he was of greater vertue and excellency.

But after that the storme of Persecution was somewhat asswaged, and the Churches enioyed a more quyet calme, and that they were both commaunded to returne home againe; all the people brought them onward on their way, and greatly lamenting their departure, powred out streames of teares: but none so much as did the Bishop of the forsaide Church, because he lacked their help in tylling our Lordes field.

When they came home into their countrey, the great *Barses* was translated to a better life, and the gouernment of his Church was committed to *Eulogius*. But to that excellent man *Protogenes*, commaundment was giuen to manure the rude and vncyuilt City of *Cyrrus*, ouergrowne with Gentiles, as it were with thornes, and requyring great labour to reforme it. These things came to passe after that peace was restored to the Churches.

O F

OF SAINT BASIL BISHOP
of Caesarea: and of such things as Valens and his
Lieutenant Modestus attempted against him.

CHAP. XVII.

BV T *Valens*, whē almost al the Church of Christ was thus bereft of her Pastours, tooke his iourney to *Caesarea* of *Cappadocia*. At which tyme *Basil* that glorious light of the world was Bishop there. To whom *Valens* sent his Lieutenant with this commaundement, that either he should perswade *Basil* to cōmunicate with *Eudoxius*, or if he would not yield to that, to cast him out of the Church. For the fame of that excellent man comming to his eares, stayed him from giuing the assault himselfe, because least *Basil* would vndertake the combat with a noble courage, & warding the blowes might encourage others by his example. But all his deuises were like vnto spyders webbes. For the other Bishops did both stick fast to the old rules of religion, and also like vnto certayne towers held vp the wallles of the faith. When the Lieutenant came to *Caesarea*, he sent for *Basil* the Great, and intertayned him very honourably, and with curteous and flattering speaches counselled him to yield to the tyme, and not to destroy so many & so famous Churches for so nyce a poynt of doctryne, and for so small a matter as that, promising also that he would procure him the Emperours friendship, and moreover tould him what great benefites would therby aryse to others.

To whom that dyuine man thus answered: Such

N D

talke

talke (said he) is meet to be vsed to children, for they, and such as themselves do long to heare such wordes as these: but they that are trayned vp in the study of holy Scriptures, will not suffer so much as one syllable of the holy Decrees to perish, but rather will gladly hazard their liues in defence therof, if need require. And as cōcerning the Emperours friendship (said he) I doe greatly esteeme therof, so far as it may stand with the safety of my conscience, but otherwise I say, that it is noysome, and dangerous. Then the Lieutenant was fore moued with these speeches, and tould him that he doted, and was mad in so saying. Then Saint *Basil* replied: I pray God (said he) I may contynue in this madnes euer. But he being commaunded to goe forth, and to deuise with himself what course to take, and to declare his opinion the day following, and that with many an vnciuile threat; it is reported that the excellent man answered in manner following: I for my part will returne to morrow the same man that I am to day: do not you alter your opinion, but execute that which you haue threatned.

After this conference was ended, the Lieutenant repayred to the Emperour; and tould what answere *Basil* had made, and informed him of his great vertue, and of his manly and resolute courage. The same tyme the Emperour retyred himself into his Pallace with silence. But when he saw that the plagues of God were fallen vpon his family (for his sonne was vexed with a sore disease, and even at the poynt of death, his wife also fallen into great distresse and misery) he acknowledged the cause of these afflictions, and now made humble sute by his friends to that man of God, whom before

before he threatned to punish, and requested him to come home vnto him. Therefore *Basil* the Great coming to the Court, and seeing the Emperours sonne euen at deathes dore, promysed that he should be restored to life, if he might be baptized by the true believers. And when he had thus said, he departed. But the Emperour hauing bound himself by Oath, like vnto *Herod*, gaue the charge vnto certayne *Arians* then present, to baptize the child. But the child presently departed this life. Therefore when *Valens* considered in his mynd, what great damage he receaued by keeping his oath, he began to repent himself, and coming directly to the Church, he became a hearer of *Basil*s doctrine, and offered his worried gifts vpon the altar. But *Basil* bad him enter within the holy Veiles, to the place where he sate himself, vnto whom he made a long Oration touching matters of faith, and *Valens* gaue diligent eare vnto his discourse.

A great benefite for children to be baptized by Catholikes.

Offering at the Altar.

There was also present one *Demosthenes* the Maister of the Emperours kytchyn, who in a very malepart māner, controlled *Basil* the famous Doctour of the world. But *Basil* smiling to himself, answered: Once in our lyues we haue seene a *Demosthenes*, that knew not one letter of the booke. When the other fell into a meruailous chafe, and began to threaten: Good fellow (said *Basil* the great) it is thy office to meddle with feeding of pottage, and making of sauses: for hauing thine eares stopped with filth, thou canst not heare the holy doctrine of Christ. And this was the answere that *Basil* gaue vnto him. But the Emperour began to haue *Basil* in so great admiration, that he gaue very faire lands of his neere adioyning to that place, vnto

Lands giuen to the Church.

the poore people of whom *Basil* had taken the charge, who were maymed and lame in all their body, and wanted help and relief. Thus did the great *Basil* escape the first assault of *Valens*.

But the second tyme that he came to *Cappadocia*, hauing quyte forgotten all former matters (for his mynd was ouercome by the perswasion of certayne crafty companions) he counsell'd *Basil* to recant, and cleaue to the contrary side. And when he could not perswade him, he commaunded a Proclamation of banishment to be published against him. Which when he went about to confirme by his hand-wryting, he could not make so much as one note, or tittle of a letter. For the pen which he held in his hand, burst in sunder, & that not once, but againe & againe. And as he laboured earnestly to subscribe to that wicked Edict, his right hand was stroken & fell into a meruailous trembling. So as he being thus amazed for feare, rent the paper in peeces with his hands. Thus God Almighty that ruleth all things, did plainly declare th at the like befell both vnto others, by his permission, & also that by his help *Basil* was delyuered from these conspiracies. And as in these affayres of *Basil*, he shewed his mighty power, so in that other act of his providence, he made the valiant courages of excellent men famously knowne to the world abroad. Thus was *Valens* foyled, when he gaue the assault to *Basil*, and vtterly defeated of his hope.

O F T H E D E A T H O F
Saint Athanasius. And how Peter succeeded in his roome.

CHAP. XVIII.

AFTER that *Athanasius* had now fought many a combat, and alwayes obtayned the victory; and after that he had gotten so many crownes for euery battayle, he was released of the labours of this present life, at the City of *Alexandria*, and translated to a life that knoweth no sorrow. Then *Peter* a very excellent man, obtayned that Prelacy. He was first designed therunto by the election of Blessed *Athanasius* himselfe, wherto all the Priestes and Magistrates also gaue their consents. The common people also declared by their applauses what ioy they conceaued therby. For *Peter* had bene *Athanasius* his fellow and companion in all his troubles, and with him heliued not only while he remain'd at *Alexandria*, but also in ali his trauayles, and ioyntly with him he endured many painfull labours. Wherefore the nearest Bishops repayred thither in hast, and they that led their ^{* He meaneth} liues in great austerity, leauing their wonted exercise, came to install *Peter* in *Athanasius* his seate. Monkes.

HOW PETER WAS THRUST
out of his seate: and Lucius the Arian
therinto inducted.

CHAP. XIX.

BV T after that he was placed in the Seate of the Bilhopricke, the Lieutenant of that Prouince with a great multitude of Iewes and Gentiles, layd siege to the walles of the Church, and commanded *Peter* to come forth: yea, and threatned him sore, that vnlesse he would come forth of himselfe, he would fetch him out by force. And this did the Lieutenant vnder pretence to please the Emperour, and to molest them that were not of his religion; but in very deed to satisfy the furious rage that boyled within him. For he was wholly addicted to worshipping of Idols: and it was as good as a feast vnto him, to see the Church of Christ tossed and troubled. Therefore *Peter* that excellent man, seeing that warre was raysed on a suddaine, he secretly departed the Church, and taking ship he sayled to *Rome*.

Rome
was euer
the refuge
of such as
were per-
secuted.

Not many dayes after, *Euzoius* brought *Lucius* with him from *Antioch*, and came to *Alexandria*, and deliuered that Church to him. How lewd a man this *Lucius* was, the City of *Samofata* had had sufficient tryall before. But the people being nurtured in *Athanasius* his doctrine, when they perceaued that other manner of food was offered vnto them, forsooke the Church. Wherefore *Lucius* by the help of those Idolatrous persecutors, tooke some of the people, and beate them

them with rods; others he shut vp into pryson, some he forced to flee, and brake into the houses of others in most barbarous manner. But these matters are more exactly penned in an Epistle written by that excellent man *Peter* himself: which Epistle I will set downe in this my history, after I haue spoken of one notorious villany more by him commytted.

There were certaine men in *Egypt*, who following the life and conuersation of Angels, were rettyred from the tumult and noyse of people, and betooke themselves to lyue in the desert. They made those barren and sandy places to be very fertile, and offered to God most pleasant & goodly fruites of vertue, whereby they directed all their actions. Which trade of life although others had professed before; yet the great *Antony*, so famous in euery mans mouth, was the most excellent Maister of all those Couents of Monkes: and it was he that made the wildernes a schoole of vertue for religious men: whose disciples (for he himself was now departed this life, furnished with goodly store of prouisiō for that his voyage) were persecuted by *Lucius* that miserable & vnhappy wretch. For when he had pulled out of their Celles the chiefe of those sacred Quyers, I meane the famous *Macarius*, as also another of the same name, togeather with *Isidorus*, and dyuers others, he banished them into a certayne Iland inhabited by Infidels, which had neuer receaued any teacher of true Religion.

Monks of
Egypt.

Saint An-
tony Ab-
bot of the
Monkes
of *Egypt*.

When the barke drew neere to the shore of that Iland, the Diuell, whom those Islanders worshipped, forsooke the Idol dedicated vnto him, in which he had lodged so long a time, and brought the Priests Daughter

A^d. 16.

Daughter into such furious madnes, that she ran vnto the shore where the Barke arryued: and the Diuell vsing her tongue as his instrument, she thundered out with a roaring voyce, the very same wordes which were once vttered by the possessed woman at *Philippa*: insomuch that all that there present, heard the Diuell say: O how great is your power, you Seruants of Christ! We are chased by you from place to place, out of Cittyes and Townes, out of hilles and dales, & out of the deserts where no man dwelleth: we stood in good hope, that liuing here in this Iland, we should haue byn far inough out of the reach of your weapons; but now that hope hath fayled vs. For your persecutors haue sent you hither, not so much to afflikt and trouble you, as by your comming hither, to driue vs hence. Therefore we will take our leaue of this Iland, for we are pierced with the shining beames of your vertue, as it were with darts. When they had spoken these and other such words in the woman, they threw her on the ground as dead, and so leauing her, vtterly vanished away. But that diuine company of Saints rayfed vp the mayd by their prayers, & brought her wel recovered to her father againe. All that beheld this myracle, fell downe at the feet of these holy men, praying them to bestow vpon them the food of saluation; they threw downe the temple of Idols, and after they had bene lightened with the beames of holy doctrine, they receaued the grace of sacred baptisme.

When these things were noyed abroad at *Alexandria*, all the people began to reuile at *Lucius*, and sayd that surely the wrath of God would fall vpon them, vnlesse that blessed company of holy men were set at liberty

liberty againe. Therefore *Lucius* fearing least the Cittyzens would fall into a mutiny, lycensed those holy men to returne againe to their Celles. And although his detestable and lewd behauiour may well appeare by this that I haue sayd already: yet the Epistle of *Peter* that wonderfull man will more liuely set forth the wickednes by him commytted. And least I should be tedious to the Reader, I will note only that which I found in the mydde of the Epistle.

A R E P O R T O F S V C H
things as happened at Alexandria by the pro-
curement of *Lucius*, taken out of the
Epistle of *Peter Bishop of the*
same Citty.

C H A P. X X .

PALLADIVS the Lieutenant of that Province, by profession a Gentile, and euer addicted to the seruice of Idols, because he had many tymes purposed with himselfe to fight against Christ, at length gathering his forces together, as I sayd before, laboured to subdue the Church, as if he had bene to conquer some barbarous nation. Then, I say, a man might haue seene most horryble villanies commytted, which when I went about onely to report, the remembrance therof grieued my hart so sore, that my eyes powred out an aboundance of teares: the grief wherof had long possessed my mynd, had I not aswaaged the same by thyinking vpon heauenly things. For the bands of souldiers entring into the Church called

Theonas, instead of graue speeches, and such as besee-
 med the Church, founded forth the prayes of their I-
 dols, instead of reading the holy Scriptures, they
 vsed vndecent clapping of hands, with dissolute and
 wanton words, and they neuer feared to abuse the
 Virgins of Christ with great reproach; which abuses
 my tounge is afrayd to vtter, because they be too di-
 shonest to be spoken. For can any man of sound iudg-
 ment heare therof, that will not presently stop his
 eares? Nay who would not rather wish that he were
 deafe inded, then that such beastlines should once enter
 into his eares?

But I would to God they had contented them-
 selues with dishonest and villanous speeches, and of-
 fended only therein, that their naughty deeds had not
 far passed their faulty words. For a reproach be it ne-
 uer so great, may well be borne withall, especially by
 them, that vnderstand the doctrine and wisdom of
 Christ. But these fellows being the instruments and
 vessels of anger, prepared for destruction, and vomit-
 ting out of their filthy mouthes a loud and wanton
 noyse, which burst out (as a man may say) as it had
 bene from a conduct pipe, began to rend the garments
 of Christs holy Virgins, whose godly order of life re-
 sembled the conuersion of holy Angels, and strip-
 ping them starke naked, led them in triumph ouer all
 the City, and scoffed at them in very shameles maner,
 according as it pleased themselves. Finally such things
 as were then committed, were both strange and cru-
 ell. And if any of the behoulders were so moued with
 compassion, as to hinder them by force, or dissuade
 them by counsell, from doing such villany, he neuer
 escaped

Single
 life resem-
 bleth the
 life of An-
 gels.

escaped without a wound.

But now alas, many Virgins were deflowred by
 force, many also were brayned with clubs, and lay
 for dead, and no licence would be graunted to bury
 their bodyes. And there were many of their bodyes
 which their Parents sought for with heauy harts, and
 could neuer find them vntill this day. But why doe I
 speake of such small matters, among so many greater
 outrages? Or why do I stay vpon these, and doe not
 rather turne my speach to such lamentable things as do
 in a manner draw me vnto them? Which matters (I
 am well assured) will make you to wonder, and stand
 amazed, as well as we, musing with your selues, that
 our Lord should shew such fauour, and not vtterly de-
 stroy this vniuersall world. For (as the Scripture saith)
 that which was neuer done, nor heard of in the dayes
 of our Forefathers, the same did those wicked men
 commit vpon the very Altar. For as though they had
 bene playing some wanton Comedy vpon a stage, they
 tooke a boy that had feygned himselfe a woman,
 who (according to the word of Scripture) had paynt-
 ed his eyes with counterfait colours, and his face was
 washt with a scarlet red, like vnto an Image, and put
 him into womans apparell, and made him leap and
 daunce euen vpon the holy Altar (where prayers were
 wont to be made for the descēding of the Holy Ghost)
 bowing his body in manner of a ring, and mouing
 his hands hither and thither with wanton gesture: &
 then breaking out into immoderate laughter, they vt-
 tered most detestable and villanous speeches.

Heretikes
 prophane
 the Altar.

Againe thinking their former behauiour to be too
 ciuill, and their actions past to be rather honest, then
 O o 2 wicked

wicked, they chose out of all their troupe a notorious beastly companion, whom they stripped starke naked, and left him as bare of apparrell as he was before of honesty: him they placed in the highest pulpit of the Church, and called him the filthy Preacher against Christ. For instead of the word of God, he preached scurrility, for graue discourses wanton behaviour, for vertue dishonesty, for chastity lewd leachery, adultery, and the sin of Sodomy; he taught the people amongst other things, that robbery and gluttony, quaffing and carousing was profitable for the life of man.

VVhen matters came to this passe, and my selfe departed the Church (for how could I there abide where the souldiars made so many inuasions: where the multitude was hired to raise sedition: where such greedy desire of money reigned: where the vnruely Gentiles were by fayre promises allured to do mischief?) then that honest man *Lucius* our Successour came thither, who by his wickednes and lewd demeanour, laboured to play the part of a wolfe: who crept into that feat, not by the consent of Catholike Bishops assembled together, nor by the voyces of true Clergy men, nor by the request of the people, as the holy Canons do appoint: but bought it for money, as if it had bene some secular dignity. Thither came in his company (for

Bishops, he could not enter into the City alone) not Bishops, nor Priests, nor Deacons, nor multitude of people, nor the Monkes with singing of sacred hymnes and songs, taken out of the holy Scripture; but *Euzoius*, who many yeares agoe, hauing bene Deacon in our City of *Alexandria*, was deposed together with *Arius* in the holy & famous *Nicene* Councell, but now was made Pri-

Primate of the Church of *Antioch*, which he hath corrupted like a pestilent canker; and one *Magnus* also Lieutenant of the Prouinciall rents, with a great band of souldiars came in their company, a man famously knowne for his wicked behaviour, who in the time of *Julian*, burned the Church of *Berytus* a noble City in *Phenicia*; but in the raigne of *Iouian* the Emperour, of godly memory, was forced to build it a new at his owne charges, and had much a doe to saue his neck from the blocke, had not many of his friendes made suite to the Emperour to beg his pardon.

You therefore, who are inflamed with the singular zeale of religion, whose help I craue to reuenge these foule offences, must consider by this how great and manifold mischiefs haue bene committed against the Church of God, by the foresaid Tyrant *Lucius*, that offered violence vnto vs. For after that he had bene many a tyme renounced, not only by your Holynes, but by all Catholike Bishops, yet he inuaded this City, which for many causes was the iustly offended against him. Furthermore, he doth not onely say in his hart, like vnto the blasphemous foole in the Psalmes, that Christ is not truly God, but also is corrupted himself in his order of life, and corrupteth others, and is much delighted to heare such blasphemy as is vttered by them that worship the creature instead of the Creator. And whereas he saoureth of the same opinion as the Gentiles doe, why should he not wickedly presume to worship God after a new and shameles manner? For the Gentiles haue thus proclaymed his prayes before his face. Blessed be the day of thy comming to vs O Bishop, that deniest the Sonne of God, *Serapis* doth loue thee well, and

and he hath sent thee hither. And thus when they received *Lucius* into the City, they called on the name of their Countrey God.

But within few dayes after, *Magnus* before mentioned, the vnseparable companion of *Lucius* in all his lewdnes, a cruell officer, and most barbarous persecutor gathered his forces together, and apprehended nineteene Priests and Deacons, of whom some were about fourescore yeares of age: and he began to arraigne them publikely at the barre, as if they had bene taken in some notorious cryme forbidden by the lawes of the *Romans*, not knowing the lawes enacted in defence of Christian Religion; and constrained them to deny their Fathers sayth deliuered to vs by successiō from the Apostles. And moreouer he affirmed that *Valens* the most mercifull Emperour would be much delighted with their so doing. Last of all, he spake vnto them with a loud voice, in manner following. Recant, Recant, yee miserable wretches, and yield to the *Arians* opinion. For admit that your religion be true; yet when ye doe forsake it not of your owne accord, but by meere constraynt and necessity, no doubt but God Almighty will graunt you pardon. For when a man is constrained to do amysse, the matter is easily excused, but when an offence is committed voluntarily it cannot escape vnblamed.

Wherefore pondering these reasons in your mindes all excuses set a part, submit your selues ioyfully to our opinion, and subscribe yee to the *Arians* doctrine, which *Lucius* (for he called him by his name) doth openly preach; houlding your selues assured, that if you will follow his doctrine, you shall want neither

Priests &
Deacons
arraigned
for religi-
on.

money, riches, nor honors which the Emperour can bestow vpon you. But on the contrary side, if you will resist against him, then prepare your selues to abide prisons, torments, racks, whippings, drawings and quarterings. You shalbe spoyled of your goodes, and lands, you shalbe banished your countrey, and condemned to dwell in vncouth, and most loathsome places.

So this base Caprayne tempering his threats with policy, laboured partly by counsell, partly by compulsion, to make them fall from their holy Religion. But they thought with themselves, that it is a more lamentable case (as it is indeed) to betray the faith, then to suffer any torments whatsoever. And at length being forced by necessity, they made him an answer in these wordes, and so by their valour and manly courage of mynd, they triumphed both ouer his policy & threats. Trouble vs no more (said they) nor thinke to terrify vs with such words as these. Spare all those idle speeches that thou spendest in vaine. For we doe not meane to serue any strange, or new found God. And although that thou, like a man tossed with the waues of the sea, dost foame and froath at mouth, and like a stormy wynd dost violently rush vpon vs; yet we will stand firmly to our sayth and doctrine, as long as we liue.

Neither do we belieue that God wanteth either power, wisdom, or truth, nor that he is somtymes a Father, and somtymes not a Father (as the wicked opinion of the *Arians* doth beare men in hand) nor that the Sonne had his beginning in tyme, or that he is transitory. For if the Sonne be a creature (as the *Arians* doe

doe dreame) and not of equall substance with the Father, then it will follow that there must be no Father. For if it be true (as they belieue) that there was once a tyme, when the Sonne was not, then also there was once a tyme when there was not a Father. But if he was euer a Father by reason that there was alwayes a Sonne, the true branch rising from him, without naturall seed (for God is subiect to no such passions,) why then is not that man worthy to be accompted mad, that thinketh the Sonne, by whose grace all things were made, once to haue had no being himself. For our Fathers throughout all the world, from whose faith these fatherles men are fallen, meeting together at *Nice*, denounced *Anathema* to the peruerse opinion of *Arius*, which this our new maister now defendeth; and they affirmed, that the Sonne was of no other substance then the Fathers (which thou doest vrge vs to say) but consisted of the very same: which thing they well and religiously conceauing, and comparing diuers places of Scripture together, plainly concluded, that the Sonne was Consubstantiall to his Father.

After they had vttered these & such like speeches, *Magnus* clapt them vp in prison for a long space, thinking by that meanes to make them recant their Godly opinion. But they like valiant Champions in the place of combat, all feare and fayntnes set aside, arming themselues with the consideration of such noble acts as their forefathers had done before them, came with such valiant courages to defend the faith, that they esteemed torments to be nothing els, but an exercise of vertue. Therefore while they fought in this manner,

and

and according to the wordes of Saint *Paul*, became a spectacle to men and Angels, the whole Citty did flock to the place, to see how the champions of Christ did patiently ouercome the torments of the Iudge, how by constancy they preuailed against wickednes, and triumphed ouer the *Arians*. Who when they were thus assaulted by threates and subtilty, their cruell enemy thought they would yield vnto them, who wickedly stood against Christ.

Therefore when he was tyred in long tormenting of them, and saw, that all the people made pittifull moane and lamentation, then (I say) that cruell Captayne in whom there was not one sparke of humanity left gathering his wonted forces together, to rayse sedition, called the champions of Christ vnto iudgement, nay rather to vniust condemnation, and made them to stand at the sea shore. In which place when the Idolaters and Iewes hired for the purpose, cryed out against them after their wonted manner, and when they would not yield to the manifest wickednes of the mad *Arians*; then *Magnus* pronounced this sentence against them (all the people standing with great lamentation before the Iudgment seate) that they should be banished *Alexandria*, and carryed thence to *Helopolis* a Citty of *Phenicia*, in which Citty there dwelled not a man, that could abyde to heare the name of *Christ*, for they were all Idolaters.

Therefore commaunding them to be imbarked with speed, and he himselfe standing on the shore, (for they were condemned in the common bathes not farre from the place) he shewed them his naked sword, thinking therby to strike feare into the harts of them,

P p

who

who had giuen many a wound to the Diuels with the two edged sword of the spirit. Therefore when they had neither brought any prouision into the ship, nor taken any thing with them to comfort themselues in their paynefull banishment, he commaunded the shipmen to weigh ancor, and so to depart.

At the same tyme the very sea it selfe (a strange case, and almost incredible) began so to worke and foame, as if it had bene fore offended at so shamefull a thing, and vtterly refused (as a man may say) to carry away those men, least it should help to execute that wicked commaundement. For it playnly disconered to the simple people, the barbarous cruelty of the Iudge; insomuch that a man might truly say, Heauen it selfe was amazed at the matter.

Moreouer all the Cytry groaned for sorrow, & so continueth to this presēt day. For some did make a rusul noyse by knocking their brests, others did lift vp their hands and eyes to heauen, calling God to witnesse for the iniury done vnto them, with these or like wordes: Let heauen harken, and earth giue care, what strange and horrible crymes are now committed. Finally all things abounded with mourning, pittifull cries, and lamentations sounded through all the Citty, and such a floud of teares seemed to arise on a suddaine, that it did in a manner ouerflow the sea it selfe. And when as the Captaine standing on the shore commaunded the marryners to hoysē vp their sailes; then began a confused weeping of maydes and women, old men and yong: then began lamentable plaintes, mingled with bitter teares; then all of them together gaue so great an outery, that it did almost drowne the roaryng of the sea.

sea, which the foamyng waues did make.

When the foresaid Champions of Christ were departed for *Heliopolis*, where all the people were giuen to superstition, where the Diuell had planted all his engines to allure men to pleasure; where there were dreadfull dens of wyld beastes, for that mountaynes as high as the cloudes did compassē the Citty on euery syde: then all the people together in the midst of the Citty, and euery one seuerally by himselfe began to lament and make complaints. But commaundement was giuen by *Palladius* the Gouvernour of that Citty, a man wonderfully addicted to superstition, that in any case they should cease their weeping.

Many therefore of them that so wept, and those very zealous and valiant defenders of the Church, were taken vpon the suddayne, and first cast into prison, then beaten with rods, pittifully rent and tormēted, and so condemned to the mynes in *Phenecus*, and *Proconesus*. Among whom there were dyuers Monkes, Monkes. to the number of three and twenty, who to the end they might lead a strict and austere life, dwelled in the desert: with whom also there was a Deacon, that brought vs letters of communion, and also of comfort from *Damasus* Bishop of Rome: whose hāds they bound behind his back, and he was drawn along the streets by the Sergeants, as if he had bene some notorious malefactor. No murderer was euer tormented like vnto him, his shoulders were fore beaten with lead and stones. Lastly when he tooke shipping to passe the seas, they dealt with him as they did with the rest. For being destitute of all hope and relief, and therefore signing his forehead with the signe of the holy Crosse, he

he so was committed to the brasſe mynes in *Pheneſus*.

Furthermore when as the Iudge had tormented the tender bodies of children, some of them dying in the torture wanted the rites of ſacred buryall, notwithstanding that their parents, brothers, kinred, and almost all the Citty requested to graunt them this onely and laſt comfort of life. But oh the barbarous cruelty

The very
ſame we
haue ſcene
done in
our dayes.

of a Iudge, nay, rather of a condemner! For they that fought for the faith were condemned together with murderers, and their bodies remayned vaburyed: and they that ſtoutly ſtood in battaile for religion, were left to be deuoured of birds and beaſts. Finally they that for meere conſciencſake took pittie on the Fathers of them that were ſlaine, had their heades cut of, as if they had committed ſome heinous crime. What Layes of the *Romans*, what Iudgment of the barbarous did euer condemne any, that did no more but take compaſſion on the Fathers of ſuch as were put to death? Where was euer ſo foule a ſin committed in former ages? Once *Pharao* commaunded that the male children of the Hebrewes ſhould be ſlaine: but this he did partly of feare, and partly of enuy. But yet what difference is there betwene this & that? And how much milder is the one then the other? How much rather to be deſired, if there be any choyce in iniury? How much more tolerable, if we will compare one wicked act with another, though they be ſuch as cannot be parted aſunder?

Theſe things that I haue reported, are no doubt incredible, monſtrous, cruell, ſauage, barbarous, mercileſſe and bitter. But yet the outrageous *Arians* did proudly glory therein, and were ready to daunce for

for ioy. For when the whole Citty remayned in heauynes (for there was almoſt neuer an houſe without a coarſe, as it is wrytten in *Exodus*) they whoſe cruell mindes could in no wiſe be ſatiſfied, neuer reſted, but newly attempted ſuch wickednes as they did before. For they openly diſcouered their euill diſpoſed mindes, and diſgorged their poiſoned malice vpon the Biſhops of the ſame Prouince. For by the help of the foreſaid *Magnus* Lieutenant of the Rents, an Officer ready prepared to euery iniury, they arraigned ſome of them at the bar; againſt others they contriued what treachery they would themſelues, and narrowly ſifted all their actions, that they might intrap them in their wicked ſuares.

Moreouer they ranged about into euery place, like to the Diuell the Father of their hereſy, ſeeking whom they might deuoure. And when they could find no cauill at all to lay to their charge; yet by the help of the foreſaid *Magnus* whome they vſed as the inſtrument of their cruelty, they caſt into baniſhment eleuen Biſhops of *Egypt*; ſuch men as euer from their childhood till their laſt age, led a religious life in the deſert; ſuch as *Eremites*, preached the ſound and perfect faith freely and openly; ſuch as ſucked the doctrine of truth euen with their nurſes mylke, who ſoiled the Diuels, daunted the aduerſaries, and (according to the Prouerb) paynted forth the *Arian* hereſy in her colours. Theſe I ſay they ſent into baniſhment, to a Citty called *Diocaſarea* then inhabited by the Iewes that crucified Chriſt.

And laſtly being like vnto Hell it ſelf, neuer ſatiſfied with their brothers bloud, they were not afraid like mad and ſenſeles men, to leaue behind them ſome

monuments of their cruelty in euery place; yea more then that, they studyed to be famous for their lewd behauour. For behould againe when some Clergy men of the Catholike Church remayning at *Antioch*, and some vertuous Monkes with all, determynd to testify to the world, their outrageous wickednes; these felowes powred out so many flanders against them into the Emperours eares, that they caused them to be banished into *Neocasarea* a Citty of *Pontus*, where they shortly surrendred their liues, by reason of those loathsome places.

These and such other Tragedies, these miserable times afforded, which although they are meet to be forgotten and trodden vnder foot: yet they are put in wryting, to checke and controll such as doe reuile at our Lord with their saucy tongues; who being infected with the disease of blasphemy, do not onely enuy against God, the Lord and Gouvernor of all this world; but also doe rayse deadly warre against his faithfull Seruants.

OF MAVIA QUEENE OF
the Saracens; And how Moyses the monke
was ordayned Bishop.

CHAP. XXI.

AT that tyme the *Ismaelites* inuaded the marches of the *Roman* Empire: their Captaine was *Mauia* a woman, who neuer remembring her naturall sex, tooke vnto herselfe the mynd and courage of a man. She was the first that made league with the

the *Romans*, after many a fore and bloody battaile. At length hauing receaued the light of the knowledg of God, she requested that one *Moyes* who dwelled in the borders of *Egypt*, and *Palestine*, might be ordayned Bishop of her nation. To whose request *Valens* consenting, commaunded *Moyes* that man of God, to be brought to *Alexandria* (for that was neere) and there to receaue his Bishoplike grace. But being brought thither, and seing *Lucius* ready to giue him imposition of hand: Marry God forbid (said he) that thy hand should euer consecrate me. For the grace of the holy Ghost doth light vpon no man at thy prayers & inuocation. To whom *Lucius* answered: Why dost thou so coniecture of me? I do not coniecture, said he, but I know it for certaine. For thou fightest against the Apostolike doctrine, & teachest contrary of thine owne head: and to words of blasphemy, thou ioynest works of villany. For what wicked person hast thou not caused to raile at the Churches assemblies? What verbarous man hath not bene banished by thee? What barbarous cruelty may be imagined, which thy daily misdemeanors doe not farre surpasse?

When he had spoken these wordes with so bould a courage, *Lucius* would fayne haue dispatched him out of the way, but for feare least he should renew againe the war before appeased, he commaunded him to be carryed to other Bishops, such as he would himselfe. Finally when *Moyes* had with wonderfull faith receaued the Bishoplike grace, he went forward to the that desired him: and lead them to the truth, partly by his Apostolike doctrine, and partly by myracles. These were the wicked actions which *Lucius* did at

Alexandria

Orders
giuen by
laying on
of hands,
and grace
receaued
therby.
Good me
refuse to
receau
holy Or
ders of
Heretikes

Alexandria, and which by the providence of God, were strangely brought to nothing.

O F T H E G R E A T C R U E L T Y
used at Constantinople.

C H A P. XXII.

B V T at *Constantinople* the *Arians* fraughted a ship with Godly Priestes, and loosed her into the sea, without her tacklings. Then they put some fauourers of their owne sect into another barke, commaunding them to set on fire the ship that carryed the Priestes. When that was done, the Priestes after they had strived a while with fire and water, at the length sunk into the deep, and so receaued the crowne of martyrdom.

But *Valens* hauing for long time liued at *Antioch*, granted liberty of religion to Gentiles, Iewes, and all other that challenging the name of Christians, impugned the doctrine of Christ. For they that were addicted to superstition, did exercise the prophane mysteries of the Gentiles: and that blind error vtterly suppressed by *Ionianus*, after *Iulians* death, by this Emperours fauour began to flourish and take root againe. And now a man might haue seene the Gentiles celebrate the feastes of *Iupiter*, *Bacchus*, and *Ceres*, not privately and in corners, as they did vnder godly Emperours, but gadding through the midst of the market place, raging as if they were inspired with a fury. Only the defenders of the Apostolike doctrine, found the Tyrant their deadly enemy.

First

First he chased them out of the Church (for *Ionian* that most worthy Emperour gaue them a Church newly built from the ground.) When they were driuen out of the Churches, they assembled themselues together at the foot of the hill, they glorified God with Hymnes, they expounded the holy Scriptures, they patiently suffered the iniuries of wynd and weather, somtymes they were sore beaten with rayne, somtymes couered with frost and snow, and sometymes againe parched with the burning heat of the sunne. But the Emperour would not suffer them to enioy that ease & commoditie, although it were painfull inough (God knoweth) but sending thither a band of souldiers, scattered, and deuided the company.

H O W F L A V I A N V S A N D
*Diodorus gathered together at Antioch a
great company of the right believers.*

C H A P. XXIII.

B V T *Flavianus* and *Diodorus* like vnto certaine rocks, brake the force of the waues that dashed against them. For *Meletius* being sayne to liue in a countrey far distant from his flock, these two vnderooke his charge, and not only resisted the wolues by their wisdom and courage, but also cured the sores and diseases of the sheep. Therefore when they were beaten away from the foote of the hill, they fed the sheep on the banks of the riuer neere adioyning. They did not hang vp their instruments like vnto them that were captyues in *Babylon*, but song prayes

Q 9

to

A ship full
of Priestes
burned
by the
Arians.

Note that
liberty of
conscience
was giuen
to all kinds
of Religions:
only the
Catholikes
were persecuted.

to their Creator and Saviour in euery place of his dominions. Neyther would that cruell enemy suffer the company of Godly Pastours to be there assembled, and to sing prayes to Christ in their wonted manner. Therefore those two wonderfull Pastors gathering together the sheep of God as it were vnto a campe, shewed them pastures of spirituall herbes.

And *Diodorus* a man of excellent wit and courage, like to some great and cleere riuer, did both water the mindes of his fellowes, by his manly courage, and drowned the blasphemyes of his aduerfaries, by the flowing streames of his sound doctrine, who as he made but small accompt of his noble parentage, so he willingly suffered any painfull labour in defence of his faith. But *Flavianus* that excellent man, though he were lineally descended of the noble race of the Senators, yet he esteemed religion to be the onely true Nobility, and as though he had bene master of the game, he armed the great *Diodorus* as a champion, well hardened in euery kind of exercise. For at that tyme though he himself neuer preached in the Ecclesiasticall assemblies; yet he furnished them that did with store of arguments and sentences taken out of Scripture. And as they did bend their bowes against the *Arian* heresy, so he plyed them with arrowes taken out of his mind, as out of a case or quyer.

Moreouer he easily brake the snares of the Heretikes, both by priuate and open disputation, & proued the arguments by them propounded to be like vnto spiders webs. With these two, ioyned in combat one *Aphraates*, whose life I haue written in my history called *Philothus*. For preferring the health of the sheep, before

Aphraates
a Monke.

fore his owne quiet repose, and leauing his Cell wherein he exercised a monasticall life, he tooke the charge of feeding the flock of Christ. And although I thinke it needles to recount in this place, how rich he was growne in vertue, especially when I haue recorded the same in another place: yet I meane to tell you one notable act of his, very incident to this present history.

O F S . A P H R A A T E S
the Monke.

C H A P . X X I I I I .

THE great ryuer *Orontes* flydeth along on the north side of the Pallace: on the south standeth a large and fayre gallery of two storyes high, hauing high turrets at euery end, and built on the very walles of the Citty. Betweene the Pallace & the riuer is a high streete, which receaueth such as passe out of the gates of the Towne, and leadeth them along into the fields without the suburbs. It fortuned that the man of God *Aphraates* passed that way, as he tooke his iourney to the campe of those holy men, meanyng to doe them such conuenient seruice as he was able. The Emperour casting downe his eyes from on high out of his Princely gallery, espied him girded in an homely weed, and trudging forward apace for all his vnweldy age. And when one said to the Emperour: This is the same *Aphraates* at whose beck the whole Citty dependeth.

Then the Emperour calling *Aphraates* vnto him said, tell me I pray thee, whither thou goest? To whom

Monasteryes.

he answered very wisely and well to the purpose: I goe said he, to pray for thee & thy Kingdome. But said the Emperour thou shouldst haue taried at home, & prayed within thy Cell, as the orders of thy Monastery do require. To whom the diuine man replied: Most true it is, O Emperour, as thou sayest, so it was my part to haue done indeed, and so did I euer till this present tyme, so long as the sheep of Christ remayned in quyet peace. But because that now they are sore troubled, & great danger hangeth ouer their heades I must therefore of necessity make what shift I can, not onely to keep them from wild beastes, but also preserue them safe and sound. For tell me, I beseech you O Emperour; put case I were some mans daughter, and should sit within my chamber, or secret closet to looke to the affaires of the house; and sitting there, should espy a great flame on a suddaine and see my fathers house set on fire ouer my head. Tell me now I pray you, what were I bound to do in such a case as this? Ought I to sit still within the doores, and not care for the burning of the house? To stay till the rage of the fire hath spred it selfe far abroad and almost deuoured all? or els to leaue my closet, to runne vp and downe, to carry water and to quench the fire? Certainly you will answere, that I ought to doe this later, and not the other: for that is the part of a wise and prouident daughter. It is the very same thing (O Emperour) that we are now in doing. For whereas you haue lately set fire on our Fathers house, we trauaile and trudge vp and downe, labouring to quench the fire in tyme.

VWhen *Aphraates* had spoken these wordes, the Emperour vsed certaine threatnings vnto him, and so

held his peace. But one of his Chamberlaines gaue out forer threatnings against this man of God, and therefore such a plague fell vpon him as followeth. It so fell out that the charge of the bath was comitted to him, who presently after he had reuiled *Aphraates* with reproachfull words, he went to prepare a bath for the Emperour. And as soone as he entred in, he fell suddainly besides himselfe, & thrust himselfe headlong into the scalding water before it was cooled, and died presently. But the Emperour sitting in his chayre, and wayting for his comming to bryng word when he should enter into the bath; a while after he sent others to see what was the cause he stayed so long. They entering into the bath, and prying narrowly into euery corner, at length they found the man dead in the hoat scalding water, and his body dissolued with heat.

When this was told the Emperour, then all men knew by experience, what force was in *Aphraates* prayers. But yet they neuer relented from their wicked doctrine, but hardned their hartes like as *Pharao* did. And the Emperour himselfe thought he was sore amazed, to heare the myracle of this holy man; yet was his fury against the faithfull thereby nothing asswaged.

O F S A I N T I V L I A N A N D
Anthony the Great.

CHAP. XXV.

ABOUT this tyme the great renowned *Julian* of whom I made mention before, was now constrained to leaue the Desert, and come to
Q 9 3 *Antioch*

Antioch. For when the *Arians* who were euer nouſled vp in lying, and very forward in forging of ſlaunders, did ſtoutly affirme that worthy man to be a fauourer of their ſect; then thoſe three lamps of the Truth *Flavianus*, *Diodorus*, & *Aphraates* ſent *Acatius* that valiant champion of vertue, who afterward with great wiſdome gouerned the Church of *Beroeca*, vnto the famous *Iulian*, requeſting him to take compaſſion on ſuch an infinite number of people, to diſproue the lye that the aduerſaries had coyned againſt him, and to confirme the doctrine of Truth. The myracles done by him both in going and coming, as alſo when he was preſent in that great and popular City, are recorded by me already in my hiſtory called *Philothheus*, which hiſtory any man may read that will, if he liſt to know theſe matters more at large.

That *Iulian* was the man that brought the whole multitude of the City to ioyne in communion with vs, I thinke that there is no man that will ſeeme to doubt, if he will diligently conſider the nature of man. For ſtrange things and wonders haue that force, that they draw all men vnto them. And that this man wrought very famous myracles the enemies of the Truth themſelues do beare vs witneſſe.

The ſame thing did *Anthony* the Great at *Alexandria*, long agoe in the time of *Conſtantius*. For leauing the Deſert he went ouer all that City to teach the people, that *Athanaſius* was both a Preacher of the Truth, and that the *Arians* alſo were enemies to the Truth. Therefore thoſe holy men were not ignorant what things were conuenient for euery time; when it was beſt to retyre themſelues to the Deſert, and when to
gaine

Myracles
done by
Monkes.

gaine to prefer the common affayres before their ſolitary reſt.

OF SUCH OTHER FAMOUS
Monkes, as then flouriſhed.

CHAP. XXVI.

HERE were alſo at the ſame tyme certaine others that excelled in monaſticall diſcipline. Monkes. For in the Deſert of *Chalcis*, there were *Anitus*, *Martianus*, *Abraames*, and diuers others who in paſſionate bodies led a life free from all paſſions and perturbations. Likewiſe at *Apamium*, *Agapetus*, *Symeones*, *Paulus*, and others were excellent in that kind of life. In the Deſert of *Zeugina*, *Publius* and *Paulus* chiefly excelled.

Alſo in *Cyreneſus* the famous man *Acceſſemas* ſhut himſelf vp in a Cell, and ſpent his life in that manner Ancho- for threſcore yeares together, neuer ſeene by any rets. man, nor ſpeaking a word to any. To theſe may be ioyned *Zeugmatius* a very wonderfull man, who though he had loſt his ſight, yet he earneſtly trauailed from place to place, both to encourage the ſheep, and alſo to driue away the wolues, and for his labour they ſet his monaſticall Cell on fire: but *Traian*, a moſt faithful Duke, built it vp againe, and beſtowed vpon him other neceſſary furnytur and prouiſion.

There were alſo in the deſert of *Antioch*, *Marianus*, *Eufeſius*, *Anmianus*, *Palladius*, *Symeones*, *Abraames* that kept pure and vnſpotted the Image of God, to whoſe likenes they were created. I my ſelf haue put in
wryting

Celles of
Monkes.

wryting the liues of these and others. Moreouer the hill which ouerlooketh that goodly Citty, is garnished with many such flowers as these. For there liued *Peter* the *Galatian* in great fame and renowne, and another of the same name borne in *Egypt*: as also *Romanus*, *Seuerus*, *Zenon*, *Moyse*, *Malchus* and diuers others vnkowne to the world, but well knowne and manifest to almighty God.

OF DIDYMVVS OF ALEXANDRIA, and Ephraim the Syrian.

CHAP. XXVII.

THERE liued in *Edessa* at the same tyme, one *Ephraim* a wonderfull godly man, and *Didymus* also flourished at *Alexandria*. Ech of these set out bookes against the hereticall doctrine. *Ephraim* vsing the *Syrian* tongue, spread abroad in that language the beames of spirituall grace. For although he neuer tasted of the doctrine of the Gentiles: yet notwithstanding he confuted their manifold errors, and he layd open to mens eyes the weakenes of euery heresy. Moreouer when *Harmonius* the sonne of *Bardeanis* had long before deuised certayne songs, in which he had so finely enterlaced some wicked sentences in the midst of his melody, that greatly delighted the eares of the hearers, and led many of them into the snares of perdition. *Ephraim* taking occasion thereby, set forth certayne vertuous songs in the same kind of musick, and applyed to the hearers such a medycine, as was both pleasant and profitable. With those songs the so-

lemne

lemne feasts of Martyrs were more honoured, and better set forth, then before. Feastes in honor of Martyrs.

But *Didymus* being euer blind from his childhood; yet had he learned by eare, humanity, Rhetorike, Arithmetike, Geometry, Astronomy, the Logike of *Aristotle*, and eloquence of *Plato*; which Artes he exercised, not to draw any truth out of them, but to make them his weapon to defend the truth against lies. Moreouer he learned not onely the very letter of the Scripture, but also the sense and meaning therof most exactly. These are the principall of all the famous Monkes and Professors of vertue that liued in the foresaid tymes.

OF SVCH BISHOPS AS THEN flourished in Pontus and Asia. And of such Letters as Valens wrote vnto Valentinian the Great, concerning Warre. Of his answere. And of the great deuotion of the Earle Terentius.

CHAP. XXVIII.

THE most excellent of all which number were both the *Gregories*, *Nazianzen* and *Nicene*, of whom this later was brother to *Basil* the Great, the other his speciall friend and fellow in studies. These two standing in battaile for the faith in *Cappadocia*, wonne the prize from all the rest. *Peter* also the german-brother of *Basil* and *Gregory*, had his part of the same praise, who although he were not so well seen in secular learning, as the other were, yet he was very famous

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famous for his vertuous life. Likewise *Optimus* in *Pistidia*, and *Amphilochius* in *Licaonia* fighting valiantly for their Fathers faith, blunted the forces and weapons of the Aduersaries.

So also in the West, *Damasus* Bishop of *Rome*, and *Ambrose* of *Millaine* encountering the darts of them that shot at the Church, from a far stroke them againe with a counterbuffe. There ioyned with these certaine others banished to the very ends of the world, who by their wrytings both encouraged the mindes of their fellowes, and also daunted the force of their enemies. For God that governeth the world gaue to his Church such Pylots as were meet for so great a tempest, and opposed most valiant Captaines against the fierce inuasion of the enemies; and he applyed to the soare such soueraigne salue, as was fit for the iniquity of the time. And thus our louing Lord did not onely prouide for his Church, in such manner as you haue heard, but also assisted her otherwise. For he raised the *Gothish* people to warre, to this end, that *Valens* who had learned nothing els but to fight against the true belieuers, might be drawne into *Bosporus*.

Therefore that simple man perceauing his owne weakenes, when it was too late, wrote letters to his brother *Valentinian* requiring an army of him. To whom his brother returned answere, that it were a most grievous cryme, to ioine with such a man as waged warre against God himself, whose desperate madnes deserued rather to be restrayned. Which answere, although it sore troubled *Valens* his mynd; yet he did not surcease from his bould attempts, but continually stood in battaile against the Truth. For when

as *Terentius* a noble Captayne, and endued with singular zeale in Christian Religion, returned from *Armenia*, displaying his banners of victory, and *Valens* bade him to aske some gift at his handes in recompence of his labours, and he naming such a gift, as was worthy of so zealous a Christian (for he craued not gould, nor siluer, nor goods, nor lands, but that one poore Church amongst so infinit many might be allotted to the that aduentured their lyues, for the Apostolike doctrine:) then *Valens* taking his Supplication, and vnderstanding the contents, fell into a great rage, rent it before his face, and bad him aske something els then that. But *Terentius* gathering vp the broken papers, spake as followeth. O Emperour (said he) now I haue receaued my gift at thy hands, and here I haue it, and nothing els I meane to craue. For what my mind and meaning was, I refer to the iudgement of him that shall iudge the world.

O F T H E F R E E D O M O F
speech vsed by Traian the Generall.

CHAP. XXIX.

VALENS, after he had passed *Bosporus*, & was come into *Thracia*; first he stayed at *Constantinople* a good while, because he was sore afraid of warre. And he sent *Traian* his Generall with an army against those barbarous people. But when *Traian* retired home sore beaten and foyled by his enemy, *Valens* all to berated him with reproachfull wordes, and called him cowardly wretch. But he with great

Christians
falling in-
to Heresie
become a
prey to
their ene-
mies.

audacity, worthy of so noble a mind, returned this answer: It is not I (said he) O Emperour that haue lost the victory, but your selfe haue wilfully cast it away, who stand in battaile against Almighty God, and prouoke him to help the barbarous people against vs. For God being assaulted by you, ioyneth himselfe with the. And whersoever is God, there is the victory: and it alwayes followeth them, whose army is guided by God. Do you not remember (said he) from what manner of men you haue taken away the Churches, and to whom againe you haue deliuered them? *Arintheus & Victor* who also were Captaines, did freely confesse all this to be true, and counsell'd the Emperour not to be offended, if he were rebuked for a matter of truth.

O F I S A A C T H E M O N K E
of Constantinople. And the sharp austerity vsed
by *Bretanion Bishop of Scythia*, in
rebuking of faultes.

CHAP. XXX.

Isaac a
Monke &
a Prophet

IT is reported that *Isaac* who in the same place led a Monasticall life in his Cell, seeing *Valens* passe that way with his army, cryed vnto him with a loud voyce, as followeth. Whither go you (said he) O Emperour, you that haue made warre against God, and vterly lost his help and fauour? For whereas you haue whetted many mens tongues to vtter blasphemy against him, and haue throwne out of their Churches many a good man that was wot to prayse him: therefore he hath rayfed the barbarous people against you. Giue
ouer

ouer therefore to make warre against him, and he will appease the war that is rayfed against you. Restore the good Shepheards to their flocke againe, and you shall easily wyne the victory. But if you make smal accōpt of these matters, and vndertake the warre, you shall proue by your owne experience, how dangerous a matter it is to spurne against the prick. For you shall neuer returne your selfe, and besides you shall loose your Army.

To whome the Emperour in a great rage made this answer: I will returne, said he, and I will put thee to death in punishment of thy false Prophecy. Then *Isaac* being nothing afraid of his threanings, spake with a loud voyce: Kill me said he, if you proue me a liar.

Bretanion also a man indued with singular giftes of vertue, Bishop of all *Scythia*, & inflamed with great zeale of religion, freely rebuked the pestilent doctrine of the *Arians*, and the open iniustice of *Valens* against Saynts. And he cryed with holy *Dauid*: I spake of thy testimonyes in the presence of Kings, and was not abashed. Psal. 118.

O F T H E A R M Y S E N T B Y
*Valens against the Gothes: and how he was
plagued for his wickednes.*

CHAP. XXXI.

BV T *Valens* setting at naught these excellent Counsellours, sent his army into the field before and he himselfe stayed behind, in a certayne village, looking to heare newes of the victory. But his souldiers not being able to abide the brunt of the enemies,

mies, retyred back, and were slaine as they fled. For the one side fled away with all possible speed, and the other pursued as fast. And the enemies comming to the Village, where *Valens* had thought to haue hidden himselfe when he heard that his souldiars had lost the field, they set it on fire, and so they burned both Town and Tyrant together. And thus was *Valens* plagued for his wickednes, euen here in this present life.

T H E C A U S E W H Y T H E
Gothes fell into the error of the Arians.

C H A P. XXXII.

HERE I thinke it necessary to shew to such as know it not, how those barbarous people were infected with the bane of the *Arian* heresy. When they had passed the riuer *Ister*, and ioyned in league with *Valens*, at the same time *Endoxius* a man notoriously knowne for his lewd behaviour, perswaded the Emperour, that he should draw the *Gothes* vnto his owne religion; who when they came first to be lightened with the knowledge of God, had byn trayned vp in the Apostolike doctrine. For he tould the Emperour that the bands of peace would be so much the stronger, if they might be * ioyned together in religion and consent of mindes. *Valens* liking well of this motion, proposed to the Gothish Captaines, amongst diuers others, the condition of conformity in religion. Who answered that they would in no case, forsake their Fathers faith.

* Heere it is to be noted, that, that Nation which being Catholicke before, & drawn by the Emperour *Valens* to heresy, thinking thereby to make his State the stronger,

Vphilas was then their Bishop, on whom they did all

all rely, and esteemed his words as oracles. Whome when *Endoxius* had a little soothed with his glosing tongue, and bayted him also with a goulden hooke, he brought to passe that the barbarous people ioyned in communion with the Emperour. And that he might more easily perswade them, he tould them further, that the quarrell arose of an itching humor of pryde and superiority: and that there was no difference in doctrine at all. Therefore the *Gothes* euer to this present day, do say indeed the Father to be greater then the Sonne, but they cannot abyde that the Sonne should be called a creature, and yet they communicate with them that hold the same opinion.

Moreouer they haue not cleane forsaken the doctrine of their forefathers. For when *Vphilas* went about to perswade them to communicate with *Endoxius* and *Valens*, he made them belieue that there was no difference betwene them in doctrine, but that all the variãce was nothing els, but an idle dispute about matters of no importance.

The end of the fourth Booke.

T H E



THE
FIFTH BOOKE
OF THE
ECCLESIASTICALL
HISTORY OF
THEODORET
BISHOP OF CYRVS.

Of the deuotion of Gratian the Emperour.

CHAP. I.

THE actions of the Emperour *Valens*,
and the reuenge that befell vpon him,
may serue for a notable example to all
posterity, both of the clemency of
God towards them that rage against
him, as also of his seuerity in puny-
shing them that abuse his continuall patience. For our
gentle and louing Lord poynting the actions of men, as
S^t it

it were in the weights and ballance of mercie and iustice, when he findeth any man to ouerweigh the iust measure of his mercy by the heavy weight of sin, he chafteneth him with deserued punishment, least he runne on any further to his owne destruction.

Valens was now deceased, and *Gratian* who was Sonne to *Valentinian*, and nephew to *Valens*, was in possession of all the Roman Empire. For he had taken vpon him the gouernment of *Europe*, a good while before, euer from his fathers death: and he had bene ioynt Emperour with him during the tyme that he was yet alyue. Wherefore *Valens* being dead, without issue, he tooke the gouernment of *Asia*, and such parts of *Africa*, as were subiect to the Roman Empire.

O F T H E R E T V R N E
of the Bishops.

C H A P. II.

THIS Emperour presently vpon his proclayming, made his zeale and deuotion better knowne to the world, and offered as it were the first frutes of his Empire to almighty God. For he published a law, by which he commaunded that both such Pastours as were banished should returne home, and be restored to their flocks: and also that the Churches should be giuen to none, but to such as ioyned in communion with *Damasus*. This *Damasus* was Bishop of *Rome*, and succeeded to *Liberius*, in the gouernment of that Church. He was a man of singular life and vertue, and one that to the vttermost of his power,

always

The Emperour commaunded that such as held with the Pope should be taken for the true believers,

always defended the Apostolike doctrine. And that the law before mentioned might be of more authority, he sent it by *Sapores* the Generall, a man as famous as any those tymes did yeld: to whom he gaue in charge, that he should both driue the preachers of the *Arian* heresy out of the Churches like vnto sauage beasts; and also restore the good shepheards to their holy flocks againe.

and none else. So also did Theodoretus as after is to be seene in his raigne.

O F T H E C O N T E N T I O N O F
Paulinus, and the new doctrine of Apollinaris.
Also of Meletius his great wisdom, and zeale towards God.

C H A P. III.

ALTHOUGH the Emperours commaundment was put in execution in all countreys without resistance; yet notwithstanding at *Antioch*, the chief City of all the East, there arose such dissention about it, as followeth. They that defended the Apostolike doctrine were deuided into two parts, as I haue before. Wherof the one presently after the conspiracy against the great *Eustathius*, detested the wickednes of the *Arians*, and made their seuerall assemblies by themselves, taking *Paulinus* to be their Bishop. The other part, as soone as *Euzoius* was ordained their Bishop, seuering themselves, together with *Meletius* that famous man, from the company of the wicked *Arians*, and enduring all the dangers before mentioned, were ruled by the great wildome & learning of *Meletius*.

S f 2

Againe

Againe there was one *Apollinaris* of *Laodicea*, that made himsele Captayne of a third faction, who although he put on a vizar of faigned holynes, and tooke vpon him to defend the Apostolike doctrine; yet shortly after he bewrayed himself to be an enemy vnto the same. For reasoning about the dyuine Nature, he vttered very vnfound and hereticall wordes, neuer doubting to make degrees of dignities in the diuine Nature, and to affirme the mistery of Christes incarnation to be imperfect, as also to say, that the reasonable soule by whom the body is gouerned is not partaker of the redemption purchased for vs by Christ. For by his opinion, God the Word did not take this soule, neyther did he heale it, nor giue it any honour at all; but he taught that the earthly body is honoured by the inuysible powers; but the soule which is created to the image of God, remayneth beneath, stained with the spots of sinne.

Many other pestilent opinions he maintayned, by reason that his mind was blinded with errour & ignorance. For somtimes he graunred that Christ took flesh of the B. Virgin; somtimes he said that God the Word brought downe his flesh from heauen with him: at other times he did not deny that the Word was made flesh, but he said, that he tooke nothing at all from vs. Also he added to the promises of God other fables and toyes, which I thinke needles to repeat in this place. While he taught the people these and such other opinions, he did not only corrupt his owne followers, with the infection of them, but also poysoned many of ours. Who notwithstanding afterwards seing themselves so base and beggarly, and casting backe their eyes to the glory

glory of the Church, all except a few, did communicate with the Church againe, but yet did not shake off the sicknes wherewith they were before infected, but rather poysoned the minds of such as in times past had bene sound and strong in fayth.

Out of this root sprung that pestilēt opiniō which maintayneth, that there is but one Nature of the flesh and Godhead of Christ, which also taught that the Godhead of the only begotten Sonne of God did suffer; and many other things besides, that hath bred great dissention both among the Priestes and people. But these thinges came to passe a good while after.

At the same time, when the Generall *Sapores* came to *Antioch*, and published the law of *Gratian*, *Paulinus* stoutly affirmed that he was of *Damasus* syde. So sayd *Apollinaris* also, dissembling the soare of his erroneous opinion. But the diuine *Meletius* behaued him selfe quietly, and neuer intermedled with their contention. And *Flavianus* a man of excellent wisdom, being then a Priest, spake thus to *Paulinus* in the Generals hearing. Syr (sayd he) if you ioyne in communion with *Damasus*, then shew vnto vs playnely that your doctrine doth agree with his. For he confesseth one essence of the Trinity, and preacheth openly that there be three Persons: but you quite contrary do vtterly destroy the Trinity of Persons. Wherefore shew vnto vs wherein your doctrine agreeth with his, and take the Churches to you in the name of God, according to the tenour of the law.

When he had stopped his mouth with this reprove, he said to *Apollinaris* as followeth: My friend (said he) I do much meruayle not onely to see thee so impudently

S-f ;

with-

To communicate with the Pope, was a rule to know the right beliefe in those days

withstand the Truth, when thou knowest for certaine that *Damasus*, that worthy man, doth teach that God the Word did perfectly take our Nature vpon him: but specially to see thee teach a contrary opinion. For thou depriveest mans soule of his saluation. But if it be so that we charge thee with any vntruth, then do thou renounce that new doctrine, which was first brought into the world by thee, imbrace the doctrine of *Damasus*, and take the holy Churches vnto thee.

VWhen that sage and wise man *Flavianus* had thus by sound reasons restrayned their bouldnes, the patient *Meletius* spake thus to *Paulinus*, in very myld and curteous manner. Wheras our Lord hath committed to me the charge of these sheep, and you have taken the charge of others, and the sheep do agree together in one true faith, and opinion among themselues: therefore (said he) let vs ioyne our flocks together in communion, and let vs stryue no longer for the Primacy. And wheras we feed our sheep ioyntly and in cōmon: so let vs ioyntly endeauour to gouerne them well. But if this Seate do breed the contention, I will pacify the matter, as far as I am able. For let vs put in this Seat the Booke of the Gospels, and then I pray you let vs both sit downe on eyther side: and if that I do first depart this life, then shall you gouerne the flock alone: and if you shall happen to dye before me, then will I take charge of the sheep to the vttermost of my power.

But although *Meletius* vttered these wordes with a myld and gentle spirit, yet *Paulinus* would not accept of the offer. Therefore *Sapores* the Generall being Iudge of all that was said by both parties, deliuered the Churches to the Great *Meletius*. And *Paulinus* remay-

remayned the Pastour of those sheep which he had seuered from their fellowes long before.

OF EVSEBIVS BISHOP OF
Samofata: and of his death.

CHAP. IIII.

APOLLINARIS being now put besides the government of the Church, began euer after to preach vnto the people doctrine, which himselfe had newly deuised, and professed himselfe the Maister of a Sect. He was resident most commonly at *Laodicea*. But at *Antioch* he had long before giuen imposition of hands vnto *Vitalis*, a man greatly renowned for his excellent life, and trayned vp in the Apostolike doctrine, but yet afterwards infected with error. And *Meletius* that man of God, had ordayned Pastour of *Tharsis*, one *Diodorus*, of whom mention is made before, who saued the Barke of the Church from perishing, in a most dangerous tempest: and to him he committed the people of *Cilicia*.

The Bishopricke of *Apamea* he comitted to *Iohn*, who was descended indeed of a noble lynage: but yet had wonne greater honour by his owne vertues, then by the worthy exploits of his Ancestors. For he was beautified with singular ornamēts both of life & learning. This man when the Church was tossed with persecution, gouerned his fellowes in faith: and he tooke *Stephen* a most excellent man to be his helper and companion. But the diuine *Meletius* also sent him away from thence to another conflict. For when he vnderstood

derstood that *Germanicia* was infected with the false doctrine of *Eudoxius*, he sent him thither as a Phisitian to cure that disease. For besides his secular learning, he had bene trayned vp in the study of holy Scriptures, euer from a child. Neither did he fayle of his hope: for by the help of his spirituall doctrine, he changed the wolues into sheep.

Furthermore the Great *Eusebius* returning from banishment ordayned *Acatius*, so much honoured by all men, Bishop of *Barrea*. He also made *Theodotus* Bishop of *Serapolis*, whose itric and religious life is fresh in memory to this present day. He made *Eusebius* Bishop of *Calcedon*, and *Isidorus* he created Bishop of our Citty *Cyrus*. Both of these were wonderfull men, and endued with singular zeale in religion. It is also reported that *Eutlogius*, who fought so valiantly for the Apostolike doctrine, and was banished into *Antinone* with *Protophenes*, was by the same *Eusebius* created Pastour of *Edessa*: for the diuine *Barses* was lately deceased. And *Protophenes* his companion in the conflict, was also preferred to the Bishopricke of *Carres*, a Citty not sound in doctrine, that like a good Phisitian he might cure the errors of the people. And the last Bishop that the diuine *Eusebius* euer ordained, was *Maris*, whom he preferred to the Bishopricke of *Dolicha*, a little Citty then sore infected with the *Arian* heresy.

And as the Great *Eusebius* came to install *Maris* that most excellent and vertuous man in the seat of his Bishopricke, when he entred into *Dolicha*, a certayne woman infected with the pestilent heresy of *Arius*, threw downe a tyle-stone from the top of an house, and brake his head, of which wound he died shortly after.

after, and changed this life for a better. Who lying on his death-bed, bound all that were present by oath, that they should in no case inflict any punishment vpon her that did the deed. And in so doing, he followed both the example of his Lord, who prayed for them that nayled him to the Crosse, saying: *Father forgive them for they know not what they do.* As also of *Stephen* his fellow-servant, who after he was beaten to death with stones that fell vpon him as thicke as hayle, cried out: *Lord impute not this sinne vnto them.* This was the end of the great *Eusebius*, after he had endured so many conflicts for the faith: who though he escaped the cruelty of the Barbarians in *Thracia*: yet he could not escape the hands of wicked heretikes, but by them obtayned the crowne of martyrdom. These things were done after the returne of the Bishpos.

But *Gratian* being aduertised that the Barbarians who burned *Valens*, had spoyled *Thracia*, left *Italy*, and went into *Pannonia*.

O F T H E O D O S I V S the Generall.

CHAP. V.

AT the same tyme *Theodosius* a man very famous, both for the Nobility of his Ancestors, and also for his owne courage, and valour (and therefore hated of his equals) lyued in *Spainne*, where he was borne and brought vp. Therefore the Emperour doubting with himselfe what was best to doe (for the Barbarian people were growne so proud

proud with the victory that it seemed a hard matter to conquer them (as it was indeed) at the length he was perswaded, that if he made *Theodosius* Generall of his army, he should ryd the Empire of the miserable State wherein it stood. Wherefore without delay he called *Theodosius* out of *Spayne*, made him Generall, and sent him with the army which he had leuyed, who arming himselfe with faith, vndertooke the voyage with a ioyfull and valiant mynd, and entring into *Thracia*, and perceauing the Barbarians comming against him, he set his army in battaile array, and was ready to fight. When they had skyrmished awhile, the barbarous people not being able to endure the vehement assaults of their enemies, brake their array. And turning their backs, betooke themselves to flight: whom the *Romans* pursued with might and mayne, and made a great slaughter of the Barbarians. For they were beaten downe not only by the *Romans*, but also by their owne fellows.

When a multitude was slayne in this manner, and some few that escaped away, had passed ouer *Ister*; the most valiant Captayne *Theodosius*, leauing his forces in the Cittyes next adioynning, rode in post to the Emperour *Gratian*, to bring him newes of his victory. And when the Emperour did not think the report to be credible, and mernayled greatly at the thing, they that were pricked with enuy, tould the Emperour that he had forsaken the field, and lost his army. Therefore *Theodosius* required them that gaynsaid him, to send messengers thither, & learne by them what multitude of barbarous people were slayne: for it was an easy matter to know the number by their spoyles. To which

motion

motion the Emperour consenting, sent presently to see what was done, and to bring him word.

O F T H E O D O S I V S H I S
Empire: and of the vision he had in his sleepe.

CHAP. VI.

W H I L E that noble Captayne *Theodosius* remayned with *Gratian*, a certayne vision appeared vnto him from heauen. For it seemed vnto him that he saw the diuine man *Meletius* Bishop of *Antioch*, laying the Imperiall robe vpon him, and setting the Princely crowne on his head. And hauing had this vision by night in his sleep, the next morning he tould it to one of his familiar friends: who answered that his dreame was euident and easy to interpret. Within few dayes after the messengers returned, who hauing seene with their eyes what *Theodosius* had done, reported that many thousands of the barbarous people were slayne.

Therefore the Emperour being fully perswaded, that he chose *Theodosius* Generall to the great benefit of the Empire, created him Emperour also: and when he had giuen him the charge of that part of the Empire which *Valens* gouerned, he himself tooke his iourney backe into *Italy*. *Theodosius* as soone as he was possessed of the Empire, began to prouide for the affaires of the Church aboue all things els, and commaunded that the Bishops of his dominions should come to *Constantinople* with speed. For onely that part of the Empire was corrupted with the *Arian* heresy: but that part

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Bishops crowned Kings. This Emperour (as *Gratia* did before him) made a law that al the subiectes of the *Roma* Emperre, should hold that Religion which *S. Peter* the Prince of the Apostles did first deliuer to the *Romans*, & which *Damasus* kept at that present time. *Sozom. lib. 7. cap. 4.*

The west
Church
was al-
ways
most con-
stant in
Religion.

332. *The Ecclesiasticall History*
which lyeth towards the West was found and free.
For *Constantine* the eldest Sonne of *Constantine*, and his
yongest Sone *Constans* kept their Fathers faith pure &
vncorrupted. *Valentinian* also Emperour of the West,
euer preferued the true Religion found and perfect.

O F T H E M O S T N O T O R I O U S
Bishops of the Arian faction.

CHAP. VII.

TH E Empire of the East, was infected with
that pestilent sicknes, by the malice of dyers
men. For *Arius* a Priest of *Alexandria* in *Egypt*,
was the first that boulded out that blasphemy against
the Sonne of God. After him *Eusebius Patrophilus*, &
Actius of *Palestine*, *Paulinus* and *Gregorius* of *Pheni-
cia*, *Theodotus* and *George* of *Laodicea*. After them *A-
thanasius* and *Narcissus* of *Cilicia* nourished the wicked
seeds which *Arius* had sowed. Then came *Eusebius*
and *Theogius* of *Bithynia*, *Mnenophantus* of *Ephesus*,
Theodotus of *Perinthus*, *Mares* of *Chalcedon*, & certaine
others of *Thracia*, famous only for their wickednes,
who for a long tyme watered and cherished the tares
which the others had sowed. These euill Husbands
were supported partly by the lightnes of *Constantinus*,
and partly by the lewdnes of *Valens*.

For this cause *Theodosius* commaunded the Bishops
of his owne Empire onely, to meet at *Constantinople*.
Who when they came, being an hundred & fifty in nu-
ber, the Emperour charged that no man should tel him
which of them was the worthy *Meletius*. For he meant

to

O f T h e o d o r e t . L i b . X .

333

to see, whether he knew him by the vision, that ap-
peared to him in his sleep. When the whole assembly of
Bishops was entred the Pallace, he left the rest and
went directly to the worthy *Meletius*, and like a child
most tender ouer his Father, desired long to enioy his fa-
therly sight: he began to embrace him; he kissed his
eyes, his lips, his brest, his head, and his right hand
that had giuen him the Crowne. Moreouer he told
him all the vision, that appeared vnto him. Finally he
courteously intertayned all the rest: & besought them
as his Fathers, to consult about the matters in questio.

Theodo-
sius ho-
noured
his Father

O F T H E C O V N C E L
of Constantinople.

CHAP. VIII.

AT the same tyme *Gregory* who lately gouer-
ned the Church of *Nazianzen*, led his life at
Constantinople, and partly by opposing him-
selfe stoutly against the Blasphemy of the *Arians*, part-
ly by watering the myndes of the people with Euan-
gelicall doctrine, partly by reducing the sheep that
strayed from the flock, and partly againe by sauing
them from noysome pastures, he made a great flock of
a little one.

When the diuine *Meletius* had seene this man,
and considered with him selfe the meaning of them
who wrote the Canon (for to the end they might
take away the desire of promotion, they forbade any
Bishop to be translated from sea to sea) he set downe
this order, that *Gregory* that most diuine man should

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stil

Cynicos
signifieth
Doggish.

still should the Bishopricke of *Constantinople*. Shortly after the Great *Meletius* departed to a more blessed life, whom all that had the grace of vterance did highly commend with their funerall Orations. But *Timothy* Bishop of *Alexandria*, the Successour of that *Peter* who succeeded as next heire to *Athanasius* in the same Prelacy, ordayned one *Maximus* a Cinicke Philosopher (when he had shorne away his Cinicke hayres) Bishop of *Constantinople*, instead of the famous *Gregory*.

This *Maximus* was also blinded with the deceitfull doctrine of *Apollinaris*. But the Bishops then assembled at *Constantinople* could not abide so odious a thing. For they were very excellent men, replenished with wisdom, and godly zeale. One of this number was *Helladius* the successor to *Basil* the Great. There were also *Gregory* and *Peter* the brothers of *Basil* and *Amphilochius* Bishop of *Licaonia*, *Optimus* Bishop of the *Pisidijs*, and *Diodorus* of the *Cilicians*. There were present also *Pelagius* Bishop of *Laodicea*, and *Eulogius* of *Edessa*, *Acatius* also, and *Isidorus* Bishop of our City, *Cyrillus* of *Ierusalem*, and *Gelasius* of *Casarea* in *Palestine* famous for life and learning, and diuers others Champions of vertue. Then all these seuering themselves from the Bishops of *Egypt*, kept their holy assemblies with *Gregory* the Great.

But *Gregory* that man of God, humbly requested them, that because they came together to establish concord, they should more respect the same, then the iniury of any pryuate man. For I (said he) shall ryd my mind from many cares, and retyre my self to that quiet repose which I most desire, and you shall enjoy most wished peace after such cruell and continuall

warre.

warre. For it is very absurd, that we who have now escaped the darts of our enemyes, should goe about one to wound another, and so to infeeble our owne forces: for by so doing, we should make our enemyes laugh vs to scorn. Wherefore you must seeke out some notable and wise man, that may both vndertake so weighty an office, and discharge it well, and ordayne him Bishop.

By which reasons those excellent Pastours being perswaded, chole *Nectarius*, one that was descended of a Noble house, and endued with manifold vertues, and made him Bishop of that goodly City. But *Maximus* they degraded of his Bishoplike dignity as one infected with the mad opinion of *Apollinaris*, and cast him out of the Church. And when they had published certayne Canons about the due gouernment of the Church, and with all decreed, that the Creed of the *Nicene* Councell should stand in force, they returned euery man to his home.

The sommer following diuers of them returning againe to the same City, (for the necessary busines of the Church did call them thither) receaued letters from a Councell of Bishops assembled in the West, which inuited them to come to *Rome*, where a great multitude of Bishops was then gathered together. But they refused to make so long a iourney thinking it would be to no purpose at all: yet they wrote their letters both to aduertise them of the storme, that was rayfed against the Church, and to note them of negligence in the matter; as also they comprized in few wordes the Apostolike forme of faith. But their owne Epistle will more plainly declare the courage
and

they raise sedition among the people. Finally they leaue nothing vnattempted that may turne to the Churches harme. Therefore it was very necessary, as we said before, that longer tyme should be spent for the due reformation of these matters.

Seeing therfore that you, to declare your brotherly charity towards vs, hauing by the permission of God assembled a Councell at *Rome*, did call vs thither as members of your owne body by the letters of the most holy Emperour; least when as we alone haue in tymes past endured the misery, now that the Emperour hath consented to the faith, you should raigne without vs, but rather as the Apostle speaketh, that we might raigne togeather with you: It is our onely desire, if it might be possible, to leaue our Churches all at once, and to fulfill your desire, or rather to serue to the necessary good of the Church. For, *who will giue vs wings as a dove, that we may flee and alight with you*. But because the Churches lately restored, should be left naked by that meanes; and besides some of vs cannot possibly performe it, by reason that we prepared our selues to trauaile no further then *Constantinople*, according as we were commaunded by letters, which your Reuerences sent to the most holy Emperour *Theodosius*, the last yeare after the Councell of *Aquileia*. And for this Councell onely, we brought with vs the consents of the Bishops which remayned at home in their Prouinces. Therefore we neuer thought that we should haue need to trauaile any further: Neither did we heare of any such matter at all, before we met at *Constantinople*. And besides such was the shortnes of the prefixed tyme, that we had no space, neither to make so long

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a iourney, nor to summon the Bishops of euery Prouince togeather, that communicate with vs, nor yet to obtayne their consents.

These and other causes besides hindered the greater part of the Bishops to come vnto you. Then the second thing which was to be done both for the due ordering of matters Ecclesiasticall; and to declare how highly we esteeme your charity towards vs; that we did fully accomplish. For we intreated our most Reuerend and Honorable Brothers, and fellow Bishops, *Ciriacus, Eusebius, & Priscianus* to be content to take the paynes of traouailing vnto you, who shall not onely declare vnto you, how desirous we are of peace, and that we purpose nothing els but the vnity of the Church: but also how earnestly we are bent to defend the sound & vndoubted faith. For whatsoeuer stormes of persecution, threatens of the Emperours, violent cruelty of Magistrates, or other losses and temptations we haue suffered at the hands of Heretiks, we haue suffered it all for the Euangelicall faith, confirmed by the three hundred and eightene holy Fathers at *Nice* in *Bitthynia*.

For that faith ought to be approoued, both by vs, and by you, and by all others who doe not corrupt the true forme of faith: for so much as it is most ancient, and also conformable to the wordes of Baptisme, and teacheth vs to belieue in the name of the Father, and of the Sonne, and of the holy Ghost; that is to say in one Deity, Power, and Substance of the Father, and of the Sone, & of the holy Ghost, their equall dignity & coeternall kingdome in three perfect *Hypostases*, that is, in three perfect Persons: so that no place be left

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for

for the pestilent heresy of *Sabellius*, wherby the Persons are confounded, that is, their properties taken away. Neither that the Blasphemy of the *Eunomians*, *Arians*, or of them that fight against the holy Ghost, may stand in force: which indeed renteth and deuideth the Essence, Nature & Godhead of the Trinity, and doth attribute to him that as not created, but consubstantiall and coeternall, a Nature later begotten, or created, or consisting of some other essence. But we doe hold sound and perfect the doctrine of our Lords Incarnation.

Neither doe we affirme the mystery of his taking flesh to be without soule, or mynd, or vnperfect. But we acknowledge the Word to be ever perfect before all worldes, and to haue become perfect man in this later dayes for our saluation. This haue we briefly discoursed of the faith which we preach freely and openly, wherof you may be better informed, if it please you to read the forme of faith set forth in the Councell of *Antioch*, as also the same that was set forth the last yeare by the Generall Councell; wherein we haue both expounded our faith at large, and also denounced *Anathema* to the new deuised heresies, vnder our handes in writing.

And as concerning the priuiledges which belong to euery Church, wheras there is an ancient Law, as you know, and a Decree of the holy Fathers in the *Nicene* Councell; that the Bishops of seuerall Prouinces, and (if they will) the other Bishops neere adioyning do giue holy Orders in their Diocesse if the necessity of the Church require. According to which law & Decrees, know ye, that many Churches are so gouerned

uerned here with vs, and that the Priests of the most principall Churches are so chosen.

Wherfore in the Church of *Constantinople*, being newly builded, as a man may say, and rescued from the blasphemy of heretikes, through the mercy of God, as it were, out of the Lions mouth; we haue ordayned Bishop, the most Reuerend and holy *Nicetarius* in the Generall Councell, in presence of *Theodosius* the most Religious Emperour, with the consent of all the Clergy, and generall voyces of the whole Citty.

And in the most ancient and Apostolicall Church of *Antioch* in *Syria*, where the honorable name of Christians first began, the most Reuerend and holy *Flavianus* was ordayned Bishop, by the Bishops of the same Prouince & Diocesse of the East that met together: the whole Church giuing their voyces, as the Canon doth require, and as it were all with one mouth highly commending the man. Which Ordinance of theirs was approued as lawfull, by the common consent of the Councell.

Moreouer we giue notice vnto you, that the most Reuerend and holy *Cyrill* is Bishop of *Ierusalem*, the mother of all other Churches, and that he was long since created by the Bishops of the same Prouince, according to the tenour of the Canon; and that he hath fought many a combate in diuers places against the *Arians*. These thinges being settled in due order, according to the Canons of the Church, we beseech your Reuerences to reioyce with vs for company, seeing we are bound one to another by spirituall charity, and by the feare of God, which restrayneth all humane affection, and preferreth the good of the Church, far before

fore that loue and kindnes which is betwene man and man. For if the doctrine of faith be thus surely settled by common consent, and Christian charity confirmed in vs, we shall hereafter cease from that sentence, condemned by the Apostle, to wit, *I am Paulus, I am Apollo's, and I of Cephas*, and so being all of Christ, who in vs is not deuided, we shall by Gods grace keep the body of the Church sound and whole, and bouldly appeare before the iudgement seate of our Lord.

These things wrote the Bishops against the mad opinions of *Arius*, *Aetius*, and *Eunomius*, as also of *Sabellius*, *Photinus*, *Marcellus*, *Paulus Samosatenus*, and *Macedonius*. Moreouer they denounced *Anathema* to the new doctrine of *Apollinaris*. For we (said they) doe keep entirely the doctrine of our Lords Incarnation, not affirming that the mystery of his flesh wanted either mynd or soule, or that it was vnperfect.

But the renowned *Damasus* a man worthy of eternall praise, as soone as he heard, that this heresy began to spring, he did not onely depose and excommunicate *Apollinaris*, but also *Timothy* his disciple: and of his doings therin, he aduertised the Bishops of the Church of East, by letters. Which letters I haue thought necessary to set downe in this my history.

Damasus
praefiseth
Iurisdiction
in the
Church of
Greece.

THE

THE EPISTLE OF DAMASVS
the Pope, to the Easterne Bishops, against the
Heretikes, Apollinaris of Antioch, and
Timothy his Disciple.

CHAP. X.

WHERAS your Charity (most honourable Sonnes) doth giue due Reuerence to the Sea Apostolike, thereby you haue also done great honour to your selues. For although we should the Principall place in the holy Church, wherein the holy Apostle sitting, hath taught vs how to rule the sterne therof, which we haue taken in hand: yet notwithstanding we confesse our selues far vnfit to enioy so high a dignity. Wherefore we labour by all meanes possible, that we may yet at length attayne to the glory of his blessednes. We would haue you to know (my Brethren) that we haue long since giuen sentence of Excommunication against that prophane *Timothy*, scholler of *Apollinaris* the Heretike, togeather with his wicked doctrine. And therefore we trust that his dregs will doe no man harme hereafter. But if the old serpent that hath bene wounded once or twice, shall yet reuiue, to the increasing of his torments, and being cast out of the Church, as he is, doth continually sollicite many of the faithfull, and by his deadly poyson seeke to destroy them: then doe you beware of his malicious fraud, as you would flee from a pestilent disease: and remember alwayes what sayth you receaued from the Apostles; and especially what faith was published in

He calleth
other Bi-
shops his
Sonnes.

in writing by the holy Fathers in the *Nicene* Councell: & taking sure footing on the same, remayne vnmoueable, nor suffering hereafter eyther your Clergy or Laity once to heare such darke and friuolous questions.

For we haue layd downe such a forme already, that whosoever professeth to be a Christian, must hold that which was deliuered by the Apostles. For the diuine *Paul* sayth as followeth: *If any man preach the Gospell vnto you, otherwise then you haue receaued, let him be Anathema*. For our Sauour Christ the Sonne of God, hath by his passion restored to mankind most full and abundant health: that he might vtterly discharge from sinne the whole man, that was entangled with sinne, whom if any man shall affirme to haue had either imperfect diuinity, or imperfect humanity; he is possessed with the spirit of the Diuell, and proueth himself the sone of Hell. Why then should you requyre of me againe, the deposition of *Timothy*, who hath bene heere already depofed, by the iudgement of the Sea Apostolike, & that in the presence of *Peter* Bishop of *Alexandria*? He was depofed (I say) with his maister *Apollinaris*, who in the day of iudgement shal suffer deserued punishment as well as he.

But if he who hath chaged the true hope in Christ, togeather with the Confession of faith, and houlding as it were a certaine hope of saluation, doth draw some of the lighter sort of people to his opinion: be it knowne vnto them, that they shall perish with him for company, because they resisted the Canon of the Church. God keep you in health most Honourable Sonnes. Many other things did the Bishops assembled in the most noble City of *Rome*, put in writing againe

Rome the
Sea Apo-
stolike.

The
Popes Iu-
risdiction
extended
into for-
rayne
Countries.

against diuers heresies, which I haue thought necessary to annexe vnto this history.

ANOTHER SYNODICALL
Record of the same Damascus against diuers Heresies,
contayning a Confession of the Catholike faith,
which Pope Damascus sent to Paulinus
Bishop of Thessalonica a City
of Macedonia.

CHAP. XI.

WHEREAS since the *Nicene* Councell there is risen such an errour as this, that there are some that are neuer ashamed to say with their prophane mouthes, that the holy Ghost was created by the Sonne; therefore we denounce *Anathema* to all, whosoever doe not freely preach the holy Ghost to be of one and the same Essence & Power with the Father and the Sonne. In like manner we denounce *Anathema* to the fauourers of *Sabellius* his errour, who say, that the Father & the Sonne is one and the same. We also bid *Anathema* to *Arius* and *Eunomius*, who agreing in malicious meaning, though differing in wordes, do affirme both the Sonne and the holy Ghost to be a creature. *Anathema* also to the *Macedonians*, who budding out of the roots of the *Arians*, haue changed not the wicked opinion, but onely the name.

Anathema to the *Phetians* in like manner, who renewing the heresy of *Ebion*, teach that our Lord Iesus Christ tooke his beginning onely of the Virgin Mary. Let the curse of *Anathema* light also vpon them

who affirme that there be two Sonnes, one before the beginning of the world, and the other after the Incarnation. Likewise we iudge them *Anathema* who teach that the Word dwelled in humane flesh instead of the reasonable soule. For the same very Word did not possesse the place of a reasonable soule in the body, which he assumed; but he tooke, and ever kept this reasonable and sensible soule of ours; but yet so, that it was free from sinne.

Finally we pronounce *Anathema* to them that say, that the Word is separated from the Father onely in production or contraction, and doe preach most wickedly, that he hath no substance, or that he is once to dye. And as concerning them who haue translated themselves to other Seas from the Churches where once they lyued, let them be separated from our communion, till such tyme as they retorne to the Citties againe, where they were first aduanced to any Ecclesiasticall dignity. And if any man be preferred into the roome of him who changed his Sea, then let him that hath forsaken his Citty, be so long separated from his Priestly dignity, till the other that succeeded him shall rest in Christ. If any man shall not say, that the Father is euer, the holy Ghost is euer: let him be *Anathema*. If any man deny the Sonne to be begotten of the Father, that is to say, of the diuine Essence, let him be *Anathema*. If any man deny the Sonne of God to be true God, as well as the Father is true God, that he can do all things, and knoweth all things, and that he is equall to his Father, let him be *Anathema*.

If any man shall say, that the Sonne of God, when he suffered on the Crosse, did not only feelee paynes and

Priest-
hood.

and torments in his flesh, and reasonable soule, which he receaued in the forme of a seruant, as is recounted in the Scriptures, but also in his Diuinity, let him be *Anathema*. If any man say, that the Sonne of God when he lyued in flesh, and conuersed here on earth, was not also with the Father in heauen, let him be *Anathema*.

Whosoever shall deny that the Word suffered in flesh, was crucified in flesh, tasted death in flesh, and that he was the first borne of the dead, for so much as he is life, and God the Author of life, let him be *Anathema*. Whosoever shall deny that he sitteth at the right hand of his Father in that flesh which he assumed, in which also he shall exercise iudgment on the lyuing and the dead, let him be *Anathema*.

Whosoever shall deny the holy Ghost to be truly and properly of the Father, euen as the Sonne is of the diuine Essence, and God the Word, let him be *Anathema*. Whosoever shall say that the holy Ghost is not of equall Power, and of equall Knowledge with the Father and the Sonne, and of equall ability to be present in euery place, let him be *Anathema*. If any man shall say, that the holy Ghost is a creature, or created by the Sonne, let him be *Anathema*. If any man shall deny that the Father created all things by his Sonne, which was Incarnate, and by the holy Ghost, that is to say, all things visible and inuisible, let him be *Anathema*. If any man shall deny, that there is one God-head of the Father, of the Sonne, & of the holy Ghost, one Authority, one Power, Glory and Dominion, one Kingdome, one Will, and one Truth, let him be *Anathema*. If any man shall deny that there be three perfect

Persons of the Father, of the Sonne, and of the holy Ghost, that they lyue for euer, that they comprehend all thinges visible and inuisible, that they can doe all thinges, iudge all things, giue life to all thinges, that they made all things, and preferue all things, let him be *Anathema*.

If any man shall deny, that the holy Ghost is to be worshipped, by euery creature equally with the Father and the Sonne, let him be *Anathema*. If any man belieue a right of the Father, and the Sonne, but not so of the holy Ghost, he is an Heretike: for so much as all Heretikes that hold any wicked opinion of the Sonne of God, and of the holy Ghost, doe proue themselves as very Infidels, as any Iew or Gentile. If any man shall deuyde the Godhead, saying, that the Father is God, the Sonne is God, and the holy Ghost is God, euery one by himself: & shall also affirme that they are called Gods, and not God in respect of one Diuinity and Power, which we belieue and acknowledge in the Father, in the Sonne, and in the holy Ghost, when as there is one God in three Persons: or againe, shall so except the Sonne and the holy Ghost, that he thinketh the Father onely is to be called God, or that we ought not to belieue that there is one God, let him be *Anathema*. For God hath giuen both to Angels and all holy men the name of Gods. In the Father, and the Sonne, and the holy Ghost, by reason of one equall Deity, not the names of Gods, but the name of God is spoken and signified, that we may belieue our selves to be baptized in the Father, and the Sonne, and the holy Ghost, and not in the names of any Archangels or Angels, as Heretikes, Iewes, and Gentils do dote. Therefore

fore this is the saluation of Christians that believing in the Trinity, that is to say, in the Father, in the Sonne, and in the holy Ghost, and being baptized in the same, we also belieue, that in the same there is one Godhead, one Power, one Diuinity, and one Essence.

O F T H E D E A T H O F
Gratian: and Tyranny or rebellion
of Maximus.

C H A P. X I I.

TH E S E thinges were done while *Gratian* was yet aliuie. But when after many notable feates of armes, and after that he had gouerned his Cityes with great vertue and iustice, he was made away by Treason, leauing behind him no Sonne, to inherite the Empire, but onely his brother, who was yet a tender youth, and called by his fathers name: then one *Maximus* despising the nonage of *Valentinian* (for so was he called) inuaded the Empire of the West by force.

O F I V S T I N A T H E W I F E
of Valentinian: And of the conspiracy intended against Ambrose.

C H A P. X I I I.

AT the same time *Iustina* the wife of *Valentinian* the Great, and mother to the yong Prince, vttered to her Sonne the seeds of the *Arian* doctrine

doctrine, which were rooted in her mind. For knowing the zeale, and feruent faith of her Husband, she sought to conceale it all the time of his life. But after when she saw that the mind of her Sonne was therto tractable, then she more boldly disclosed her secret error. The youth thinking, that it behoued him to follow his mothers counsell (for fixing his eyes on the bayte which allureth nature by a trayne, he neuer perceaued the deadly hooke) he first conferred with *Ambrose* about the matter, thinking with himselfe, that if he might bring him to his opinion, then he might overcome the rest with ease. But *Ambrose* put him in remembrance of his Fathers Religion, and gaue him counsell to keep sound & entire the inheritance which he had receaued from him. Moreouer he expounded vnto him the difference of the doctrines, and shewed vnto him, that the one agreed with the doctrine of our Lord, and the Apostles preaching; the other fought directly against the lawes of the Church made by the inspiration of the Holy Ghost.

The
lawes of
the
Church
made by
the inspi-
ration of
the holy
Ghost.

The yong Prince, as one very childish, and set on by his deceaued Mother, was so far from yielding to the speeches of *Ambrose*, that being enraged with anger, he beset the walles of the Church with troupes of souldiers well armed, some with Targets, & some with complete Armour. But when he perceaued that valiant Warriour of Christ to be nothing terrified at the matter (for *Ambrose* made small reckoning of the same) at length being set in rage with anger and fury, he commaunded him to come forth at the Porch of the sacred Temple. Then said *Ambrose*, that will I neuer do, but against my will. I will not betray the fould of

sheep

sheep to wolues, nor render the sacred Temple of God to the Authors of blasphemy. But if you list to kill me, come in, and either sheath your sword in my bloud, or goare me with your lance. For death in so good a cause shalbe welcome vnto me.

O F S V C H T H I N G E S

as Maximus the Tyrant signified to
Valentinian the yonger.

CHAP. XIII.

A Great while after, when *Maximus* was certified of the ryot which *Valentinian* made against *Ambrose* the most famous Preacher of the Truth, he wrote letters to *Valentinian*, aduising him to surcease to make any further warre against religion, as also that he should not betray his Fathers faith. And lastly, he threatned open war against him, if he would not be ruled. And that which he signified by Letters he performed in deed. For hauing leuyed an army, he marched towards *Millaine*, where *Valentinian* then resided. When newes was brought of his comming, *Valentinian* fled into *Illyria*; hauing now proued by experience, what benefite came by his Mothers counsell.

O F

O F T H A T W H I C H

Theodosius wrote about the same
matter.

CHAP. XV.

BUT *Theodosius*, an Emperour worthy of eternall prayse, being certified, both what yong *Valentinian* had done, as also what *Maximus* the Vsurper had written vnto him, he sent his Letters to *Valentinian*, who was fled into *Illyria*, to signify vnto him, that he should not meruaile to see himselfe, being Emperour, brought into so great a feare, and the Vsurpers forces so much increased. For (said he) you impugne the faith, and the Vsurper defendeth it. You hauing betrayed it, are forced to flee away naked and vnarmed, and the Vsurper hauing as it were put on the armour of faith, foyleth you, that are destitute of the same faith: for Religion is alwayes fauoured by her founders.

Thus wrote *Theodosius* when he was far distant from *Valentinian*. And as soone as he heard of *Valentinians* flight, he came to rescue him; and seing him now cast out of his owne Empire, and comming into his, first of all he cured his diseased mind, and the soare of his false faith that was rooted within him, & brought him back to his Fathers sound Religiō againe. Then he bid him take a good hart, and wage warre against the Tyrant, and so at length he reitored the yong Prince to the Empire againe, without any bloudshed of his people, and slew the Vsurper. For he thought he should do

do great iniustice, & breake the league which he made with *Gratian*, if he should not be reuenged of them that slew him.

O F A M P H Y L O C H I U S
Bishop of Iconium.

CHAP. XVI.

AFTER *Theodosius* was returned home, *Amphylochius* that wonderfull man, so often mentioned by me before, came to intreat the Emperour, to cast the *Arian* Conuenticles out of the Citry. But the Emperour thinking his request to be too seuer, and against humanity, disallowed it vterly. Therfore the most wise *Amphylochius* dissembling the matter for a while, deuised another notable meanes to obtayne his purpose. For at another tyme, when he happened to be at the Court, and saw *Arcadius* the Emperours Sonne standing by his Fathers side, which *Arcadius* was newly created Emperour; he came and saluted the Emperour *Theodosius*, as his manner was; but ouerpasse his Sonne, and gaue him no honour. The Emperour thinking that *Amphylochius* had forgotten his duty, bad him to come and kisse his Sōne. But *Amphylochius* answered, that it was sufficient that he had given honour to the Father.

Therfore *Theodosius* being sore grieved at the matter, accompted his Sonnes disgrace to be an injury to himselfe. Then the most wise *Amphylochius* declaring to the Emperour what was his meaning, spake with a loud voice as followeth. You see. (said he.) O Emperour,

Y y

perour,

This argument
shouldeth
as well in
the Mo-
ther as in
the Sone.

perour, how grievously you take your Sonnes dishonour, nay how vehemently you rage against them that offer him any abuse. Therefore I would have you to believe that God which governeth this world, doth also detest them, that utter blasphemies against his onely begotten Sonne, and that he hateth them, as most unkind to their Sauour and Patron.

When the Emperour had by this means perceaued his purpose, he wondred at his wordes & workes, and published a law, straitly forbidding all Assemblies of Heretickes. But it is not so easie a matter to auoyd all the traynes of the common enemy of mankind. For he that hath perhaps escaped the disease of Intemperance, is taken often in the snares of Couetousnes, and on the other side, there lieth the gulf of enuy ready to swallow him vp. And if he shall perhaps leap ouer that yet shall he find himselfe hanged by the feet in the net of anger. Finally the Diuel layeth in his way infinite traps besides, wherby to entangle him and bring him to perdition. He hath also the passions of the body, plyable to those engines which he hath framed against the soules of men. Only a watchfull mind beareth away the victory, and by the inclination which it hath to things diuine, breaketh the brunt of the Diuels inuention.

Wherefore this wonderfull Emperour, for that he was partaker of humane nature, he was also partaker of such passions as follow the same. For indeed being stirred vp with an inordinate heate of mind, grounded on a iust cause of anger, he committed a cruell & horrible crime, which I will declare in this place, for the Readers profit. For the fact was such, that as on the one side, the wonderfull Emperour well deserved to be com-
demned

demned for it: so on the other side, he deserved to be commended.

OF THE CRUEL MASSACRE
done at Thessalonica. And of the liberty of speech
used by Ambrose, in reprehending the Em-
perour: and of the Emperours great
piety and religion.

CHAP. XVII.

THESSALONICA is a large and goodly City, and greatly frequented with people: which although it be subiect to the iurisdiction of the *Macedonians*: yet it is the principall of all the Cityes of *Thessalia*, *Achaia*, and diuers other Countreys, which the President of *Illyria* doth gouerne. In this City, there happened to be rayled a great sedition, in which some of the Magistrates were beaten to death with stones, and some others spitefully abused. The Emperour hearing of the matter, was incensed with anger, and neither asswaged the heat of his fury, nor restrayned his rage with the bridle of reason, but loosed the raynes vnto it, and gaue it free scope to giue sentence of punishment against the *Thessalonians*. Therefore when anger had gottē this authority, then it played the Tyrant, ruling all things at her owne pleasure, breaking the raynes of her bridle, and shaking off the yoke of reason, wherby she wrongfully vnshathed her sword against them all, and slew the guilty and innocent, one with another. For there were slayne as it is reported, seauen thousand men, in which slaughter, neyther iudgment had passed against them, nor the au-
thors

thors of so horrible a crime, were condemned by order of Law, but they were all killed and hewed downe together like corne in haruest.

When this heauy and lamentable case was come to the eares of *Ambrose*, of whome I haue spoken before, and the Emperour comming to *Millaine* would haue entred into the Church, *Ambrose* met him without the Porch, and charged him not to enter therinto, vsing these wordes: O Emperour (said he) it is like that you haue forgotten that haynous slaughter by you committed, and that now though your rage and fury be qualified, yet reason doth not consider the greatnes of your foule offence. For peraduenture your Imperiall Crowne and Dignity will not suffer you to acknowledge your offence, & your high Estate doth darken the light of reason. But you ought to consider what our nature is, how mutable and fraile we are. You must cast your eyes on the dust and ashes of our Forefathers, wherof we sprang, and to which we shall fall againe: and be not so much deceaued with the glory of your Purple robe, as not to acknowledge the weaknes of the body that weareth it.

Hallowed ground, that you are: yea more then that, such as are your fellow seruants also. For there is one Lord and King of all, I meane God, who created this world. Therefore with what eyes can you behould the Temple of him that is Lord of all? With what feete will you tread on this hallowed ground? How dare you stretch forth those hands of yours, imbrewed with innocent blood, and come with them to receaue the sacred body of our Lord? Or how can you put his pretious blood in your mouth,

mouth, who to satisfy your rage, haue shed so much blood without a cause? Depart therefore, and increase not your former offence by comytting any new sinne: but take that band where with almighty God in heauen hath iudged you to be bound. Which band hath that force both to cure the disease of your mynd, and to restore you to perfect health.

The Emperour obeyed these wordes, (for being instructed in the holy Scriptures, he knew right well what did belong to the office of the Priests, and what to the Princes) and he returned to his Pallace with teares and lamentation. And a great while after (for eight monethes were now expired) the feast of Christmas was celebrated. But the Emperour sate at home in his Pallace, passing the tyme in mourning, and powring out streames of teares. Which when *Ruffinus* the Steward of the Emperours house perceaued, being a man of great authority with his Prince, by reason that he was nearer about him, and more famyliar; he came vnto him, and asketh the cause of his weeping. Then the Emperour bewayling pittifully, & weeping so much the more, *Ruffinus* (said he) thou passest thy tyme in pleasure, for thou little knowest in what miserable case I am. But I lament and bewayle myne owne unhappines, when I consider in my mynde, what easy accessse poore seruants and beggars haue to the Temple of God, and how freely they enter in to make their prayers. And my self on the contrary side, am not onely barred from the Church, but also from heauen it self. For I doe remember a sentence pronounced by our Sauour which sayth plainly: *Whomsoeuer you shall bynd in earth, shall be bound also in heauen.* Math. 16.

it was the
custome
to receaue
vnder
both
kindes.

He allu-
deth that
place:

What so-
euer ye shal
bynd on
earth shall
be bound
also in hea-
uen.

To whom *Ruffinus* answered, I will runne to the Bishop (said he) if it be your pleasure, and make humble sute vnto him, and perswade him to loose your bandes. But (said the Emperour) he will not be so perswaded: for I know the sentence of *Ambrose* to be so iust and rightfull, that he will not breake the law of God, no not for feare of the Emperours power. But when *Ruffinus* did earnestly presse him vnto it, and promised to perswade *Ambrose* to doe it, then the Emperour commaunded him to goe on with speed, and he himselfe feeding vpon hope, and trusting to *Ruffinus* promyse, followed after a loose off.

As soone as *Ambrose* saw *Ruffinus*, he said vnto him: *Ruffinus* (said he) thou seemest to be very shameles. For notwithstanding so cruell a Massacre was done by thy perswasion; yet thou hast so shameles a face, that thou dost neither blush nor repent thy self of thy outrageous fury against the image of God. But when *Ruffinus* intreated him earnestly, and told him that the Emperour would come anone; then Saint *Ambrose* enkindled with the zeale of God, I tell thee *Ruffinus* (said he) before hand, that I will forbid him to put his foote within this holy Porch. And then if he will of an Emperour become a Tyrant, I will ioyfully spend my life in the cause.

When *Ruffinus* heard these wordes, he sent a messenger to the Emperour, and counsell'd him to stay in his Pallace. When this message was brought to the Emperour in the myddest of the market place; yet (said he) I will goe forward notwithstanding, if it be but to abide the shame, which I haue well deserued. But when he came to the holy walles of the Church

he

he entred not therinto, but comming to the Bishop, as he sate in the salutation-Chappell he intreated him to absolue him. But *Ambrose* told him that he came in a ^{Priestes} tyrannicall manner, and that he rag'd against God ^{haue a} himselfe; and trode his Lawes vnder his feet. Then ^{thority to} said the Emperour, I do not obstinately resist against the Law set downe; neither do I desire by vnlawfull meanes to come within the holy Entry: but I ^{absolue} humbly desire you to loose me from my bands, and to set before your eyes the clemency of him that is Lord of all thinges, and not to shut the gates against me, ^{from sinnes.} which he hath layd open to all that doe penance for their sinnes. ^{Penance.}

To whom *Ambrose* said, but what signe of penance shew you (said he) after so foule a sinne committed? What salve haue you applied to such a soare & dangerous wound? It belongeth to you, said the Emperour, to appoint the medicines, and tempering them for me, to bynd vp the woundes that are hardly cured, and it is my part to take the medicines so applied. Then said Saint *Ambrose* because you haue suffered Anger to giue ^{Ambrose} iudgment, and in pronouncing sentence, haue ^{enioyneth} followed your passionate mynd, and not the rule of reason; ^{pennance} therefore you shall enact a Law, that hereafter all ^{to the} Sentences pronounced vpon a spleene or passion, shall be voyde and of no effect: and that the Iudgment in actions for life and death, or confiscation of goodes, shall remayne in wryting for thirty dayes, that you may giue sentence according to equity. And when those daies are expired, let them that wrote the processe, shew you the definitiue sentence. And when your anger is qualified, and shall weigh the cause onely in the

the ballance of reason, you shall then enquire of the sentence, and so shall perceauē whether it be right or wrong. And if you find it to be wrongfull, then doubles, you will teare in pieces the iudgement recorded. Againe if it be iust, you will confirme it: and thus you shall plainly perceauē, that the number of so many dayes, as passe betweene, do not take away the authority of any Decree that is well ordained.

The Emperour gladly followed this counsell, as most wise and discrete, commaunding the Law to be published presently, and confirmed it with the subscription of his owne hand. When this was done, Saint *Ambrose* loosed him of his bands. Then the most faithfull Emperour entring into the holy Church, made his prayers to our Lord, not standing, nor kneeling, but falling flat on the ground, and reciting that verse of *Psal. 118.* *Dauid: My soule hath cleaued to the paucement, reuiue me according to thy word.* He rent his hayres, he beate his breast, he watered the ground with teares, and humbly desired pardon.

Psal. 118.
Painfull
penance.

By the ho-
ly table is
meant the
Altar, as
plainly
appeareth
in the 17.
Chapter
of the 4.
Booke,
where *Ua-
lens* is said
to offer
his gifts at
the Altar.
Archdea-
con.

But when the tyme required to offer his giftes at the holy Table, he arose, and powring out as great plenty of teares as before, he went vp to the Sanctuary of the high Altar. And hauing made his Offerings as he was wont to doe, he stayed within, neere vnto the Chauncell doore. Then againe the great *Ambrose* held not his peace, but taught him the difference of places. And first he asked him whether he lacked any thing? And when the Emperour made answer, that he attended the receauing of the diuine mysteries, he signified to him by his Archdeacon that ministred vnto him, that none but Priests must enter into those inner places

places: and none other must touch them or haue accessē vnto them. Therefore he commaunded him to depart, and stand with the rest of the lay people: for (said he) the Purple robe maketh Emperours & not Priests. Which warning the most faithfull Emperour tooke in good part, and made this answer, that he stayed in the Chauncell not vpon any bouldnes or presumption of mynd, but because he had learned that custome at *Constantinople*. Wherefore, said he, I giue thee thanks for this medicine also.

The Chas-
cell is on-
ly for
Priests.
A great
difference
betweene
the office
of an Em-
perour &
the office
of a Priest

With these and such other notable ornaments of vertue, excelled both the Bishop and the Emperour. I haue them both in great admiration, the one for his free liberty of speech, and the other for his willing obedyence: the first for his feruent zeale in Gods cause, the other for his sincere and vnfayned faith. But the Emperour obserued also at his comming to *Constantinople*, the Godly precepts which he learned of this famous Bishop. For comming againe to the Church on a solemne feast day, presently as soone as he had offered his gifts at the holy Table, he went forth. And when *Nectarius* then Bishop of that Church, asked him why he did not tarry within, he answered with a deep sigh, I haue learned, said he, at length with much ado, what is the difference betweene an Emperour and a Bishop. With much ado haue I found a teacher of truth. For I know none but *Ambrose* onely worthy to be called a Bishop. Such is the commodity that cometh by a rebuke giuen by any man of excellēt vertue.

The Altar
see lib. 4.
cap. 17.

O F P L A C I L L A T H E
Empresse.

CHAP. XVIII.

THIS Emperour had also another help, whereby he receaued no small commodity. For his wife neuer ceased to put him in mynd of the lawes of God: and she had first studied them so well herself, that she had them at her fingers end. The soveraigne dignity of the Empire did not cause her to be high mynded, but she laboured alwayes to increase in her self the desire of heauenly things. For the greatness of the benefite receaued, more enflamed her charity and loue towards God. Therefore she spared no paynes nor trauaile to ease & comfort them that were either maymed, or lame of their body; and in that busines, she vsed not the seruice of any, that attended vpon her, but was content to do it her selfe, to goe home to their lodgings, and to serue them with all things necessary.

In like manner she also visited the Hospitalls of Churches, she ministred vnto them that lay sick in their beds, she handled the pots, tasted the pottage, brought them their dishes, cut them bread, kerued them meate, washed the cuppes, and finally she did all such offices, as seruants and handmaydes are wont to doe. And whensoever any went about to call her from this seruice, she answered, that it was the part of the Emperour to distribute gould: but I (said she) must offer this seruice for the Empire it self, to him that

Of Theodoret . Lib. V.

363

that gaue the Empire. Moreouer she was wont dyuers tymes to say vnto her Husband these wordes. Husband, you must alwayes beare in mynd what manner of man you once were, & what you are now become. If you will alwayes remember this lesson, you will not be vngratefull to your benefactor, but will gouerne iustly and lawfully the Empire, which you haue taken in hand, and by the due government of the same, you shall doe most honorable seruice to God that gaue it. With these and such other speeches, as passed alwayes betwene her and her Husband, she did well and conveniently water the feedes of vertue that were sown in his mynd.

O F A S E D I T I O N
rayfed at Antioch.

CHAP. XIX.

THE Empresse departed this life, before her Husband. And a little while after her death, there happened a certayne haynons fact to be committed, which plainly declared the incredible loue which the Emperour bare vnto her. The Emperour was constrained by his continuall warres to exact of his Citties a certayne new and strange kind of Tribute, which Tribute the City of *Antioch* would not pay. But the people seeing some, of whom the Tribute was required, to be hanged for refusing to pay; besides many other mischiefes, which the rude multitude, inclyned to sedition, is wont to commyt, did also throw down a brazen image of the most famous Empresse

The dishonor of an Image tendeth to the thing represented thereby.

resse *Placilla* (for so was her name) and when they had throwne it downe, they drew it through a great part of the Citty.

The Emperour hearing this, being grievously offended (as it was meet he should) tooke away all the priuiledges of the Citty, and gaue the soueraignty therof to *Laodicea*, a Citty neere adioyning. For by so doing he thought to reuenge himself vpon the *Antiochians*, because there was an old grudge betwene them and the *Laodiceans*. Lastly he threatned that he would burne their Citty, and raze it vtterly, yea, and that he would leaue it a poore and bale village. Furthermore they had killed certayne Magistrates, whom they apprehended in the tyme of the outrage, before that the Emperour was aduerrised of that miserable Tragedy. But although the Emperour had commaunded all his threatnings to be put in execution, yet notwithstanding, it could not be done, by reason of the law which great *Ambrose* counselled to be made. And whē messengers came to denounce the Emperours threats to the Citty (for thither came *Elebechus* then Generall of the army, and *Cesarius* the President of the Pallace, whom the *Romans* call *Magister Aulae*;) then all the people remayned in great feare of those terrible threatnings.

But the Champions of vertue that dwelled at the foot of the hill, who were many in number, and very excellent men, began to intreat & perswade the two messengers. One of the foresaid number was *Macedonius*, a most holy man, who was not only vnskilfull of ciuill affaires, but also ignorāt of the holy Scriptures. He leading his life in the top of the mountaynes offered

He meaneth Monkes.

red deuout prayers to our Sauour, both by day and by night: he seemed neither to be afraid least the Emperour would do him violence, nor made any reckoning of the power of his messengers: but euen in the midst of the Citty pulling one of them by his garment, bad them both to alight off their horses. But they seeing him an old man, of a little stature, and cloathed in homely rags, first began to be angry at the matter, but being informed of the vertue of the man, by them that went before, they lighted from their horses, and falling vpon their knees, they asked him pardon. *Macedonius* being indued with heauenly wisdom, made such a speach vnto them as followeth.

Emperours officers fell downe at the feet of a Monke.

Deare friends (said he) tell these wordes to the Emperour, that he is not only an Emperour, but also a man. Therefore let him cast his eyes not only on the Empire, but also let him bethinke himselfe of his owne nature. For being a man (as he is) he raygneth ouer them that are partakers of the same nature. And that the nature of man is framed after the Image and likenes of God. Therefore let him not commaund the Image of God, so cruelly to be defaced & made away. For he prouoketh the Workman to anger, in abusing his Image. Let him also consider, with what impatience he tooke the matter, when the brazen Image of his Wife was handled in such spitefull manner, and yet that he himselfe doth not stick shamefully to abuse the Image of God: and what difference there is betwene a liuely and a sensible Image, and that which is dead, and senselesse, there is no man of reason but doth well perceauce. Let him consider this with himselfe, that for this one brazen Image which is broken, we can very easily

easily make him diuers, but that he shall neuer be able to make as much as the least haire of their heads that are to be slayne.

VWhen those worthy men had heard this speech, they told the same to the Emperour, by meanes whereof when the flame of his anger was quenched, instead of the threatnings which he had thudred out, he wrote letters in his owne excuse, and therein he declared the cause of his anger. There was no reason (said he) that for any offence of mine, my Wife, who iustly deserued eternall prayse, should after her death endure so great reproach: but they who were angry with me, should haue reuenged themselues vpon my Person. He added further, that when he vnderstood, that certaine of the Magistrates were slaine, he tooke it heauily, and was greatly tormented in mind. These things I haue rehearsed, because I both thought it an iniury to suffer the liberty of speech vsed by *Macedonius* an excellent Religious man, to be forgotten: and also because I would put before all mens eyes that profitable Law enacted by the counsell of *Ambrose* the Great.

Macedonius a Monke.

H O W T H E T E M P L E S O F
Idols were ouerthrowne in euery place.

C H A P. X X.

WHEN these matters were ended, the most faithfull Emperour applyed all his mind to deface the superstition of the Gentiles, and published lawes, by which he commaunded the Temples of Idols to be ouerthrowne. For *Constantine* the

the Great that Emperour of famous memory, who first laboured to honour the Empire with the true seruice of God, seeing the whole world as then doting in blindness, although he did vtterly forbid to offer Sacrifice to Idols: yet he did not ouerthrow their Temples, but only comaunded that no man should resort vnto them. Moreouer his Sonnes diligently followed their Fathers steps. But *Iulian* laboured to renew the error of the Gentiles, and to enkindle againe the flame of that old fallshood that was quenched so long before.

Iouian on the contrary side when he came to the Empire, vtterly forbad the worshipping of Idols. So also *Valentinian* the Great, worthily gouerned *Europe* with the same lawes. But *Valens* as he gaue liberty to all other Sects, to choose what religion they would, and to worship those Gods whom they themselues did hold for such: so he made continuall warre against the defenders of the Apostolike doctrine. Therefore during all the time of his raigne, the Gentiles neuer ceased to kindle fire on their Altars, to offer hostes & sacrifices to Idols, and to celebrate their feasts in the midst of the market places. Furthermore they who had entred into the mysteries of *Bacchus*, ran vp and downe with their shields, they tore the dogs in pieces, they raged, and did many thinges els, that plainly declared the wickednes of their Maister. When the most faithfull Emperour perceaued all this to be true, he vtterly rooted it out, and caused it to be trodden vnder foot for euer.

Valens the here-
ticall Em-
perour gaue liberty
to all Religions but
the Catholike.

OF MARCELLVS BISHOP
of Apamea : and the Temple of Iupiter ouer-
throwne by him.

CHAP. XXI.

AMONGST the number of Bishops, there was one *Marcellus* a man most excellent in euery thing, who vsing the Law as a warlike engyne, vtterly destroyed all Temples of the Citty wherof he was Bishop. In which action he was more assisted by an assured faith in God, rather then by the hands of men.

And in this place I will alleadg a famous act of his worthy to be kept in memory for euer. After that *Iohn* Bishop of *Apamea* (mentioned by me before) was departed this life, the diuine *Marcellus*, a man of such
Rom. 12. a feruent spirit as the Apostle requireth, succeeded in his roome. By chance there came to *Apamea* the Lieutenant of the East, accompanied with two Dukes and two thousand men. Whoseing the people quiet for feare of the souldiers, went about to throw downe the Temple of *Iupiter*, that was wonderfull great, and decked with many goodly ornaments. But when he saw the building therof to be found, and strongly compacted, he thought that the ioyning of the stones could not possibly be dissolued, for that they were so huge, so closely ioyned together, and so set one into another with lead and barres of Iron.

VWhen *Marcellus* saw the Lieutenant discouraged therat, he sent him away to other Cittyes, &
carne-

earnestly prayed God to teach him how he might ouerthrow that Temple. Therefore the next morning thither came a man, that was neither carpenter, nor mason, nor skilfull in any other science, but was wont to carry stones and wood on his shoulders, who promysed to ouerthrow the Temple very easily, and required nothing, but wages to hire a couple of workmen; which as soone as the holy Bishop had promised to giue him, the man deuised such a shift as followeth. The Temple had a square Porch of a great height ioyned fast vnto it. The same was vnderpropped with pillars proportionable to the Temple it self, euery one of which pillars was fixteene cubites about. The stone wherof they were made was most hard by nature, & would not easily yield to the Masons instrument.

When the man had vndermyned them all, one after another, and vnderpropped the buildings that layned thereon, with posts of Oliue, he then set fire to the posts. But there appeared a certaine black diuell, who would not suffer the postes to be consumed with fire according to their nature, but stayed the force of the flames. When they had done thus diuers tymes, and perceaued that engine to be to no purpose, they came and tould the Bishop as he was taking his rest about the middest of the day. He presently gate himself to the holy Temple of God, and commaunded water to be brought vnto him in a vessell, which he set vnder the
The Altar
holy Altar. Then falling with his face on the ground, he besought our mercifull and louing Lord, not to suffer the diuels Tyranny to proceed any further, but that he would both discover his weaknes, and also shew his owne power, to the end that the Infidels
A a a
should

should take no further occasion of their blindness.

Blessing
with the
sign of the
Crosse.

Holy wa-
ter.

A miracle
done by
holy wa-
ter.

Holy wa-
ter put the
diuell to
flight.

When he had spoken these and other such words, he blessed the water with the signe of the Crosse, and bad *Equitius* one of his Deacons, a man of great faith and deuotion, to take the water, & run with speed to the Temple, and with faith to sprynkle it, and so to set fire to the postes. When this was done, the Diuell not being able to abide the vertue of the sprinkled water, presently departed thence. But the fire being fed with the water, which is most contrary to nature, as it were with oyle, tooke hold of the postes, and consumed them all in a moment. Therefore the propps being taken away, the pyllars fell down to the ground, and brought downe with them the other twelue. Moreover the side of the Temple, which ioyned to the pyllars fell downe with the violent fall of them. All the Citty did so sound with the terrible crack, that the people flocked together to behould that Temple. And as soone as they did vnderstand that the malicious Diuell was chased away, then all with one voyce song Hymnes of prayse vnto God.

In the same manner did this holy Bishop overthrow other Temples of Idols besides. And although I could declare other things done by this man, to the great admiration of all men (for he sent letters both to the victorious Martyrs of Christ, and receaued from them againe, & lastly was crowned with Martyrdom) yet I will spare them at this present, least I trouble the Reader ouermuch by being too tedious. Wherefore I will turne my speech to another action that happened.

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O F T H E O P H I L V S B I S H O P
of Alexandria: and of such things, as
happened there in the pulling
downe of Idols.

CHAP. XXII.

AFTER that the renowned *Athanasius* was departed this life: *Peter* a very wonderfull man succeeded him. After *Peter* succeeded *Timothy*. After him *Theophilus*, a man both of excellent wildome, and also endued with a great courage: by whose diligence the Citty of *Alexandria* was deliuered from the worshipping of Idols. For he did not onely overthrow the Temple of Idols, and vtterly razed the foundations; but also discovered to the eyes of them that were deceaued, the subtile deuises of the Idolatrous Priests. For those Priests had set vp certayne Images, partly of wood, and partly of brasse, which they had made hollow within, and fastning their backs to the walles, they had made certayne priuy and dark wayes into them through the myddest of the walles. Then entring into those wayes through the secret places of the Temples, they hyd themselves within those Images, and as it were out of the Idols mouth they commaunded what they listed: wherewith the hearers being deceaued, did euen as they were bidden. These the most wise Bishop ouerthrew, and disclosed the cunning of the Priests to the people, by the deceaued.

Furthermore entring into the Temple of *Serapis*, which (as it is reported) was the fayrest and largest of

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all

all the world, he saw an Image of such monstrous bignes, that men were afrayd to looke vpon it. And besides the greatnes of it, there was bruiet a false report, that if any man should come nere vnto it, an earthquake would suddenly arise, and destroy the people. But the Bishop knowing this report to be nothing els but the talke of some doting foole, and setting at naught the greatnes of the Image, as a thing voyd of life, gaue commaundement to a fellow, that he should take a good courage, and with an axe giue a strong blow to *Serapis*. As soone as he had stroken the Image, all the people cryed out for feare of the rumor which was spread abroad. But when the Idol had receaued the blow, it neither felt any payne (for it was made of wood) nor yielded forth any voyce, for it had no life. After that the head was cut of, a company of myce ran out of the inner part of the body. For the *Egyptians* God was become a nest of myce. But when the body of the Image was hewen into pieces, it was cast into the fire, and the head was drawne about the Citty, so as they who had before adored the Image, did now behold, and laugh at the feeblenes of their God. Thus were the Temples of the Diuels ouerthrowne in euery place.

OF

OF FLAVIANVS BISHOP OF
Antioch: and of the sedition of the
Werne parts for Paulinus his sake.

CHAP. XXIII.

BUT *Flavianus*, who together with *Diodorus* had endured many a fore combat for the safety of the sheep of Christ, succeeded to the great *Meletius*, in the Bishopricke of *Antioch*. And when *Paulinus* would haue taken vpon him the government of the Church, the whole company of Priests resisted him, saying that he who despised *Meletius* counsell, ought not after his death to inuade his Seate: but rather such a one was to be made their Pastour, as was renowned for his famous Acts, and had offered himself to many dangers for the sheep: which thing made both the *Romans* and *Egyptians* fall at great variance with them of the East. For neither was the discord appeased now after *Paulinus* his death, but when *Enagrius* obtayned that Seate after him, they still continued their displeasure conceaued against the great *Flavianus*: yea, notwithstanding that *Enagrius* had bene ordained against the law of the Church. For *Paulinus* onely had ordained him Bishop: in which act he brake many Canons at once. For the Canons doe neither giue any man liberty, when he is ready to dye, to choose another in his roome: and they doe commaund all the Bishops of that Prouince to be called together about the matter. They doe also forbid any man to be consecrated a Bishop, but by three other Bishops.

Priests.

No man
can be co-
secrated
Bishop
but by
three o-
ther Bi-
shops.

A a a 3

But

The causes of other Bishops are to be tried at Rome.

Popes freely reuoked the Emperour for withstanding the Canons of the Church.

Priest-hood.

But they not desiring to know this, ioyned in communion with *Euagrius*, and laboured earnestly to incense the Emperours mynd, against *Flavianus*. For when they oftentimes troubled the Emperour by their importunate sute, he sent for him to *Constantinople*, & commaunded him to go to *Rome*. But *Flavianus* answered, that now it was wynter, and promyting in the beginning of the spring to do as the Emperour commaunded, he returned into his country. But the Bishops of *Rome*, not onely *Damasus* that wonderfull man, but after him *Syricius*, and *Anastasius* his successor, did earnestly resist against the Emperour, and tould him that he quickly oppressed them, that went about to raise rebellion against him, but graunted liberty to them that studied by Tyranny to ouerthrow the lawes of Christ.

Then the Emperour sent for *Flavianus* the second tyme, and sought to compell him to go to *Rome*. But the most wise man answered him freely with great commendations of all men. O Emperour (said he) if there be any that doe accuse me, as one that professeth no sound and sincere faith; or if they say, that I lead a life not worthy of my Priesthood, I will both stand to their owne iudgment, and will gladly submit my self to such sentence, as they shall pronounce: but if they strue with me for my Seat and Bishopricke, I will neither contend with them in iudgement, nor stand against them that aspire to that dignity; but will gladly giue place, and resigne my Bishopricke of my owne accord. Wherefore giue the seate of *Antioch* to whom you will. The Emperour meruailing greatly at his wisdom, and his resolute mynd, commaunded him

to

to returne into his countrey, and carefully to gouerne the Church committed vnto him.

A great while after the Emperour returned to *Rome*, and being importuned againe by the Bishops, for not abating the Tyranny of *Flavianus*; then the Emperour asked them what kind of Tyranny they meant? For I (said he) will take *Flavianus* his part, and plead his cause in iudgment. And when they answered, that they were not able to contend with the Emperour, he counsellled them from thenceforth to establish peace in the Church, to end the strife, and to quench the flame of the needlesse contention. For *Paulinus* (said he) is long since departed this life, and *Euagrius* was ordained Bishop against the Lawes of the Church, & moreover, that all the Churches of the East did sticke vnto Bishop *Flavianus*. And besides this, that the Diocesses of *Asia*, *Pontus*, & *Thracia* did communicate with him, and addicted themselves vnto him. And that *Illyria* acknowledged him as Primate of all the Bishops of the East.

The Bishops of the West yielding to this perswasion, promised to lay aside all displeasure, and to receaue such Legates as should be sent by *Flavianus*. Which when Saint *Flavianus* vnderstood, he sent to *Rome* certaine famous Bishops, and with them some Priests and Deacons of *Antioch*. In which Legacy, *Acatius* Bishop of *Beroea* a City of *Syria* was the principall. He was a man famously knowne, and commended by all men. Who comming to *Rome* with the rest, pacified the discord that had continued seauenteene yeares together, and restored peace to the Churches. The *Egyptians* also hearing of this, qualified their hatred, and embraced concord

Flavianus the Patri-
arke of
Antioch
sent his
Legates
to *Rome*
to be con-
firmed in
his Seate.

concord . At that tyme *Innocentius* the Successour of *Anastasiu* , was Bishop of the Church of *Rome* , a man notably endued with the gifts of learning & wisdom . And *Theophilus* before mentioned was Bishop of *Alexandria* .

O F T H E R E B E L L I O N O F
Eugenius : and the victory gotten by Theodosius
the Emperour , for the merit of his faith .

C H A P . X X I I I .

TH V s was peace settled in the Churches, by the help of the most faithfull Emperour . Before which tyme the same Emperour hearing of the death of *Valentinian* , and the rebellion of *Eugenius* , sent his army into *Europe* . At the same tyme there was one *Iohn* that lead a Monasticall life in *Egypt* , who being inspired with the grace of the holy Ghost , fortould many things to come , vnto such as came to aske him . To him the Emperour sent a messenger , to inquire whether he should make warre against the Tyrant , for he said , that *Iohn* could aduertise him what was to be done . Who as he prophesied that in the first battaile , he should wyn the victory without bloudshed : so also he signified vnto him , that in the second he should get the vpperhand , after great slaughter and death of men .

Vpon this the Emperour setting his army in battaile array , slew diuers of his enemies with darts : and lost many of his Barbarians that came to ayd him . And wheras the Captaines tould the Emperour that they were too few to renew the battaile againe , and coun-

Iohn a
Monke &
Prophet .
See S. Au-
gustine l.
de cura
pro mor-
tuis agen-
da .

selling him to surcease his warre for a tyme , that in the beginning of the spring he might leuy an army , & ouercharge the enemy with multitude of men ; the most faithfull Emperour vtterly refused their counsailes . The Cross For it is not to be suffered (sayd he) that the Crosse of of Christ borne be- Christ should be accused of such weaknes : and that the Image of *Hercules* should be thought of such ver- fore Chri- tue by our confession . For euen as the Crosse is borne diars . before our army ; so is the Image of *Hercules* before our enemies .

When he had spoken these words , with faith in God (his forces which remayned being very few , & fainting in courage) he entred into a Chappel which he found on the top of the hill where he pitched his camp , and there sollicitd Almighty God with prayers all the night . And about the time that Cocks are wont to crow , he fell a sleep : who lying flat on the ground , thought that he saw two men cloathed in white ap- A vision parrell , & riding on white horses , who bad him to be appeared of good courage , to cast away feare , to take armes by the Emperour . breake of day , and to bring his army into the field . For they sayd that they were come vnto him to be his Assistants , and as it were the standard-bearers of his army , and that the one was *Iohn* the Euangelist , and the other *Philip* the Apostle .

VWhen this vision had appeared , the Emperour ceased not to powre forth his prayers , but rather pray- ed with more earnest attention . The same vision also appeared to a souldiar in his sleep , who tould the same to his Corporall , the Corporall brought the souldiar to the Lieutenant , and the Lieutenant to the Captaine . The Captaine thinking it did prognosticate

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some

The Patronage of the Apostles.

some strange newes, did signify the same to the Emperour. Then said the Emperour, it is not for my sake that this vision is offered vnto vs. (for I belieued them that promised the victory) but to the end that no man thinke it to be faigned by me, for desire to fight the battaile. Therefore God the Protectour of my Empyre, hath sent this vision to this souldiar, that he might giue an assured testimony to me, reporting the same: for the common Lord of vs all, first shewed the same vision to me. Wherefore all feare set apart, let vs follow our Standard-bearers and Princes of the field, and let no man measure the victory by the multitude of warriors, but let euery man consider the mighty power of them that are become our Captaynes.

When he had by this speach much encouraged the hartes of his souldiars, he conueyed them downe from the hill. The Tyrant perceauing a far off the souldiers prepared to fight, he also made his army ready, and set his souldiers in battaile array. But he himself when he had taken the top of a certayne hill, said to his souldiers, that the Emperor was now weary of his life, and he meant to fight the battaile, onely for a desire he had to dye. Therefore he commaunded his Captaynes, that they should bynd him hand and foot, and bring him alyue to him. But after that the squadrons were placed in order, then a man might easily haue perceaued, both how great were the forces of the enemyes, and how few they were that ioyned with the Emperour. And when the darts began to flee from side to side, then did the Emperours Standard-bearers truly performe their promise. For a violent wynd driuing into the enemyes face, did beate back their

their arrowes, darts, and other weapons against themselves; insomuch that no kind of weapon did stand them in steed, neither the armed souldier, nor the Bow-man, nor Dart-man could hurt the Emperours army.

Moreover there was such abundance of dust driuen with the wynd into the faces of the enemyes, that it made them winke, and to hyde and defend their eyes, which the dust had so fore annoyed. But the Emperours army receauing no harme, nor annoyance by the forsaide whirlewynd, with bould and manly courages killed their enemyes. Who seing how the matter went, and perceauing that God Almighty did help the Emperours army, cast downe their weapons, and humbly craued pardon of the Emperour. He then relented in mynd, and tooke compassion vpon them: and finally commaunded the Tyrant to be brought before him with speed. Therefore they clymed vp the hill in hast, on which the Tyrant remayned, not knowing what chance had happened. Who perceauing them to come puffing and blowing, and to shew by their often breathing, that they came in hast, thought they came to bring him newes of a victory: And asked whether they had brought *Theodosius* bound hand and foot as he commaunded. To whom they answered. We bring not him to thee, but we come to fetch thee hence to him. For God that ruleth this world, hath commaunded that it must be so.

VWhen they had spoken these wordes, they bound him hand and foote, and led him captiue to *Theodosius*, who a litle before had vaunted himself so proudly. The Emperour put him in mynd, first of the

the iniuries offered to *Valentinian*, and of his inuading the Empire by Tyranny and rebellion. Then he scornfully checked him for making warre against his lawfull Emperour. He also rebuked him about the Image of *Hercules*, that putting his trust therein, he dared to attempt such a bould and desperate action. Lastly he pronounced against him a iust and lawfull sentence of the punishment which he was to suffer. Thus did *Theodosius* behaue himself both in peace and warre; for he alwayes desired the help of God, and alwayes obtained the same.

O F T H E D E A T H O F
Theodosius the Emperour.

C H A P. XXV.

AFTER this victory was gotten, *Theodosius* falling into sicknes, deuyded the Empire amongst his sonnes: and to the elder he committed the gouernment of that part which he ruled himself, and *Europe* to the yonger. He exhorted them both, to the true seruice of God. For by the same, he said, that peace was mayntained, warres asswaged, the enemyes put to flight, banners of victory displaid and finally the victory itself was euer obtained. After he had giuen this counsell to his children, he dyed, and his glory remayneth to eternall memory.

O F

O F H O N O R I V S T H E
*Emperour, and Telemachus
the Monke.*

C H A P. XXVI.

THE Sonnes of this Emperour, as they were successors of their Fathers Empire, so were they heires of his religion. For *Honorius* that was Emperour of *Europe*, tooke away the combats of Fencers so long continued in *Rome*, vpon such an occasion as followeth. One *Telemachus* a Monke trauallyed out of the East to *Rome*, for the same purpose. And at the tyme when such a wicked spectacle was to be shewed to the people, he entred into the playne himself, and coming to the Champions, he endeauoured to part the fighters, & make them friendes. But the behoulders of that cruell bloud-shed, being enflamed with anger, and enraged by the Diuell who tooke delight in such spilling of bloud, stoned the peace-maker to death. The worthy Emperour vnderstanding therof, caused *Telemachus* to be registred amongst the number of blessed and victorious Martyrs, and vtterly suppressed that cruell spectacle.

*Telemachus a
Monke.*

B b b 3

O F

Theodoret

OF THE GREAT DEVOTION

of Arcadius. the Emperour, and how

Iohn Chrysostome Was
ordayned Bishop.

CHAP. XXVII.

Note that
S. Chry-
sostome
was first a
Priest, the
a Bishop,
not Bi-
shop and
no Priest,
according
to the En-
glish fa-
lhion.

AFTER the death of *Nectarius* who governed the Church of *Constantinople*, *Arcadius*, to whom that part of the Empire befell, vnderstanding that *Iohn* the glorious light of the world, was ordayned Priest at *Antioch*, sent messengers for him, and intreated the Bishops assembled together to make him Bishop, and to ordayne him Pastour of that famous Citty. This onely example doth well declare how great the zeale of this Emperour was. At the same tyme *Plavianus* was Bishop of *Antioch*, and *Elpidius* of *Laodicea*, who lyued together with the great *Meletius*, and more liuely resembled his trade of life, then any wax representeth the impression of a seale. He succeeded the great *Pelagius*: and after *Marcellus* succeeded *Agapetus*, a very excellent man, who, as I haue shewed before, during the stormes of heresy, was become very famous for his exercise of monasticall life. *Maximus* the school-fellow of that famous *Iohn* was Bishop of *Seleucia*, which lyeth at the foot of the moūtaine *Taurus*: and *Theodorus* was Bishop of *Mopuestia*. Both of these were famous Doctors. Moreouer *Acatius* who excelled both for wisdome and vertuous life, governed the Church of *Beroea*. *Leontius* was Pastor of *Galatia*, being a man notably enriched with sundry kindes of vertue.

O F

OF THE LIBERTY OF
speech vsed by S. Iohn Chrysostome.

CHAP. XXVIII.

THIS great *Iohn*, hauing taken vpon him the gouernment of the Church of *Constantinople*, began sharply to rebuke the wrongfull dealing of certayne men; he warned the Emperour and his wife with exhortations; he intreated the Priests to frame their liues according to the lawes of the Church, and such as did wilfully breake them, he barred from entring the Chauncell. For it is not meet, said he, that they should enioy the honour of Priests, who do not exactly follow the life of those, that are truly Priests. And thus he carefully gouerned not only that Citty, but all *Thracia* besides, which is denyded into six Bishopricks, and all *Asia* likewise, which hath eleuen Bishops. He also established the like lawes in the Church of *Pontus*, which hath so many Bishops as are in *Asia*.

OF THE TEMPLES OF
Idols Which he ouerthrew, in the Coun-
trety of Phenicia.

CHAP. XXIX.

AGATNE when he was certified that *Phenicia* was yet led in blindnes, to celebrate the abhominable mysteries of Diuels, he gathered

red together certaine Monkes, that were inflamed with Godly zeale of Religion. Them he sent with commission from the Emperour, to pull downe the Temples of Idols. And as for the workmen, and their seruants that should pull them downe, he payed them their wages, not out of the Emperours Treasury, but he perswaded certaine women, who both abounded in riches, and excelled in faith, to giue large and liberall summes of money to performe the thing (for he had taught them what great commendation is gotten by such liberality.) Thus he caused all the rest of the Diuels Temples to be made euen with the ground.

O F T H E C H V R C H
of the Gothes.

C H A P. XXX.

MOREOVER when he saw the Nation of the *Scythians* entangled in the snares of the *Arian* doctrine, he laboured earnestly to deliuer them from it: for taking of which prey, he deuised such a course as followeth. When he found out any that spake the same language; he ordained them Priests, Deacons, and Lectors, and gaue them a Church: by meanes whereof, he reconcyled to the Church many that were fallen into error. For diuers tymes he came to that Church himselfe, and conferred with them, by an Interpreter that was skilfull in both tongues, and he procured other eloquent men to do the like. These things he did in the foresaid City: and by shewing the truth of the Apostolike doctrine,

he

Of *Theodoret*. Lib. V. 385
he brought many that were infected with error, to the way of saluation.

O F H I S P R O V I D E N T C A R E
for the *Scythians*. And how he chased
away the *Marcionites*.

C H A P. XXXI.

SO also when he heard that the *Scythians* called *Nomades*, which dwell vpon *Ister*, thirsted after their saluation, & could find no man that would quench their thirst with the waters of holosome doctrine; he sought out such men as were followers of the Apostles labours, and gaue them charge to instruct them. And I my selfe haue read his Letters written to *Leontius* Bishop of *Antioch*, wherein he signified, both how the *Scythians* were conuerted to the faith, and also intreated him to send sufficient men to shew them the way of saluation. Moreover when he vnderstood that certaine Townes heere in our Countrey were possessed with the pestilent Heresy of *Marcion*; he wrote vnto him that was then Bishop of that Church, counselling him to dryue that heresy thence: and that he might assist him in the businesse, he caused the Emperours Proclamation to be sent vnto him. But these actions of his, do sufficiently proue, what great care he tooke for the Churches, in such manner as did *Saint Paul*.

C c c

O F

Priests.

Deacons.

Lectors.

O F G A Y N A S H I S R E Q U E S T,
and Iohn Chrysostomes answer.

CHAP. XXXII.

TH E R E be also other deedes of his that doe plainly declare his liberty of speech. For example, one *Gaynas* a *Scythian*, being of a barbarous mind, and of a Tyrannicall and proud behaviour, was then Generall not onely of an army of his owne Countrey men, but also of the *Roman* Legions, both foot and horse. He was a terrour not only to all others, but also to the Emperour himselfe (for he suspected that he intended rebellion against him) who being infected with the *Arian* heresy, craved of the Emperour to giue him one of the Churches. The Emperour said that he would take counsell about the matter, and promised to procure one for him. Therefore when he had sent for *Iohn* that man of God, he declared vnto him what *Gaynas* had requested: he put him in mind of what power he was, how he imagined rebellion, and intreated him to graunt him a Church, and so to pacify his raging mind.

Note that Bishops had the dispositiō of the Churches and not the Emperours.

To whō that excellent man thus answered. Make him no such promise (said he) nor do you command to giue holy things to dogs. For I will neuer suffer, that they who deuoutly sing prayes to God the Word, be thrust out of the holy Church, and the same to be giuen to them that blaspheme against him. Be not afraid (o Emperour) of that Barbarian, but turne me and

and him together into a place; and then harken to our conference with silence. I do not doubt but I shall briidle the mans tongue, and perswade him not to demād that which may not be granted. The Emperour hearing this, was exceeding glad, and the next morrow sent for them both. *Gaynas* demaunded his promise: but the Great *Iohn* on the contrary side, gaue him this answer, that it was not lawfull for the Emperour, who promised to maintayne religion, to enterprize any thing rashly against holy things. But when he said that he must needs haue a Church; *Iohn* replied, that the Church was alwayes open, and that he forbad no man to pray therin that list. Then said *Gaynas*: But I am of another Sect, and therefore I demaund one holy Church for my selfe, and for those of my religion. And that which I aske, I haue well deserued: for so much as I haue fought many a field in defence of the *Romans*. But (said *Iohn*) the rewardes bestowed vpon thee for it, were far greater then thy paynes deserued. For thou art now made Generall, and aduanced to the dignity of a Consul. Agayne thou must cōsider with thy self, what manner of man thou once wert, and what thou art now at this present, in what pouerty thou lyuedst once, and with what wealth thou aboundest now. Remember also in what apparrell thou wast clothed before thou didst passe ouer *Ister*, and how thou art now attyred. Berhinke thy self how few are thy labours, and how large thy rewardes: and be not vnkind to them that gaue thee these honours.

By this speech *Iohn* the most famous Doctor of the world stopped the mouth of *Gaynas*, and made him that he durst not once open the same. Within a while after

after, *Gaynas* manifested the treason which he had before intended, and gathering an army in *Thracia*, he began to take booties, and did great spoyle in sundry places. When these things were knowne, all the people, as well Magistrates as subiects, began to tremble for feare: and there was no man that either durst to meet him in the field, or vndertake any Embassage vnto him. For euery one suspected his cruell and barbarous mynd.

O F C H R Y S O S T O M E S
Embassage to *Gaynas*.

C H A P. XXXIII.

Gaynas did honour *S. Chrysostome* and made his children to aske his blessing as *Nicephorus*.

AT that tyme they came to *Iohn* the inuincible Warriour of Christ, forsaking all others, as men amazed with feare: they counselled him to goe Embassadour to *Gaynas*. But he without any regard either of his former conference with *Gaynas*, or the displeasure which arose thereby, tooke his iourney into *Thracia*, with a resolute mynde. Wherefore *Gaynas* hearing of the Embassadours comming, and considering his valiant courage in defence of the faith, came a great way to meet him: and taking hould of his right hand, layd it to his eyes, and made his children to imbrace his holy knees. Thus it appeareth, that vertue can moue most deadly enemyes to reuerence, and make them amazed.

O F

O F S V C H T H I N G E S A S
came to passe touching *S.*
Chrysostome.

C H A P. XXXIII.

YET for all this, Enuy could not abyde the shynyn beames of *Iohns* wisdom, but planting her engynes against him, bereft not onely the City of *Constantinople*, but also the whole world of his wisdom and eloquence. I my self truly, comming to this part of my History, know not with what strange affection my mynd is troubled. For when I purpose to declare the iniuries done vnto him, I am in a kind of reuerend feare of the Authors of those iniuries. For which cause I will couer their names with silence. For they seeming to haue diners causes of displeasure against him, would not looke on his excellent vertues, but when they had found out certayne miserable accusers, though they knew assuredly that the cryme was forged, yet they called a Councell, far without the walles of the City, and pronounced sentence against him.

Therefore the Emperour giuing credit to the Priests, commaunded him to be banished far from the Priests; City. But *Iohn* when he had neither heard the accusation, nor made any answer vnto it, was condemned as guilty of the crimes objected, and compelled to forsake the City, and to go to the towne of *Hieron*, (for so is the name of that rode) scytuate in the mouth of *Pontus*. But when there arose an earthquake in the night

Going in
Procellio
with wax
candles.

night, and put the Emperesse into a terrible feare, Embassadours were sent early in the moraine from Constantinople, to the Citty Maria, to intreat the banished Iohn to returne to the Citty with speed, and to saue it from the present peryll wherein it was. After whom other Embassadours were sent, and others againe after them, so that Bosporus was filled with troupes of Embassadours. When the most faithfull people vnderstood of this, all the Channell of Propontis was couered

with barks. For all of them came to meet him with wax candels burning in their hands. So as for that tyme the sworne band of his enemyes was scattered.

But after a few moneths, they came together againe, & checked him not only for the forged crimes, but also for exercising his publike office in the Church after he was depofed. To whom he answered, that he neither pleaded his cause in iudgment, nor heard the crimes which were layd to his charge; that he gaue no answer in his owne defence, nor was present at his condemnation, but being absent, was banished by the Emperour, and then called againe to his Bishops Seat. But his Aduersaries when they had assembled another Councell, not to examine his cause, but to perswade the Emperour, that their sentence was iust and lawfull, did not only chase him out of the Citty, but also banished him to a little Citty of Armenia, called Cucusus. Thence they fetched him againe, and remoued him to Pytian. This Pytian is as it were the lake between Pontus and the Roman Empyre: it bordereth on the most cruell Barbarians: but our gracious Lord would not suffer his noble Champio to be brought vnto such manner of people. For when he came as far as Coma-

na, he departed this mortall life, to an immortall, where no sorrow is knowne.

But his body that had endured so many famous combats, was buried hard by the tombe of Basiliscus, a great benefite to be bu- the Martyr (for so the holy Martyr commaunded in a ried neere vision.) How many Bishops were throwne out of their dy of a Churches for his sake, and banished to the ends of the Saint. Appariti- like punishment, I thinke it needlesse heere to recount, ons of Saints. and by that meanes to prolong my History, especially Monkes. when (in my opinion) sorrowfull things are briefly to be passed ouer, and the faults of our fellowes in faith ought to be buried in silence. Diuers of them, who were authors of these iniuries, haue bene grieuously punished for it, and others haue taken no small commodity by their punishments. The Bishops of Europe about others, detested this cruell iniury done vnto Iohn. For they seuered themselues from their communion that did the fact, and so did all the Bishops of Illyria also. Moreouer diuers Bishops of the West refused to be partakers in the fact committed, but yet they neuer deuided the body of the Church.

Besides this, after that this excellent Doctor of the world departed this life, the Bishops of the west would not communicate with the Bishops of Egypt, of the East, of Bosporus, and Thracia, before such tyme, as the name of that most holy man was registred by them in the Tables, wherein the names of deceased Bishops are written. Nay they would not vouchsafe once to salute Arfacius his Successour. And as concerning Atticus that succeeded Arfacius, who oftentimes sent Legates vnto them, and oftentimes desired peace: at length

Procession
with torches
in the day.

Kyng
Reli-
gious of
Saints.

Prayer for
the dead.

Prayer to
Saintes.

Virgins.

of people did make the sea like vnto the mayne land, by their multitude of ships: and couered ouer with torches all the channell of *Bosporus* at *Propontis*. This Treasure was carryed into the City by the procuremēt of him that is now Emperour, who as he beareth his Grandfathers name, to also he keepeth his vnfayned deuotion. He layed his face, and his eyes on the Shryne of that Saint, and prayed for his Parents, beseeching him to graunt them pardon of such iniuries as they had done vnto him through ignorance. His parents were deceased long before: leauing him behind them a tender Orphane. But God would not suffer him to feele the myseries and troubles of Orphaney. For he brought him vp with the food of deuotion. He kept his Empire free from sedition, and pressed downe the proud harts that were prone to rebellion.

He being euer myndfull of these benefits, ceased not to honour his Patron with hymnes and prayles. And in his custome of praying God with hymnes his sisters dyd ioyne with him: who lyuing in perpetuall virginity, did esteeme the study of holy Scriptures as a most dainy pleasure, and the reliefe of the poore for sure and certayne riches. And although this Emperour be endued with many other notable vertues, yet specially with gentlenes, courtesy, patience of mynd, which no stormes can disquyet, and finally with a sound and approued faith, wherof I will shew a most euident prooffe.

There was a certaine Monke, who being of some Monks. what too bould a mind, came vnto the Emperour about some suite or other. And hauing made diuers iourneys in vaine, he interdicted the Emperour from the com-

communion of the Church; and bynding him with the band of the Churches censure, he went his way. But the Emperour being a man of singular faith, coming to his Pallace at such tyme as a banquet was prepared, and all the guests present, said, that he would take no meat, vntill he were loosed of the Churches band.

Therefore he sent one of them that was neere a- bout him vnto the Bishop, to intreate him, that he were a- who bound him, might haue leaue to absolue him. frayd of When the Bishop answered, that he ought not to make Excom- accompt of euery mans bynding, and sent him word nication. that he was loosed already: yet he was not content with that absolution, till he that bound him was inquired out, with much a doe, and restored him to the cōmunion of the Church. So great was the Emperours faith in the lawes of God, which also moued him to giue strait cōmaundement that such Temples of Idols as were yet standing should be vtterly razed, and overthrowne, that there should not remayne one step of the old error of the Gentils, for posterity to looke vpon: for these were the very words of the Proclamation set forth against them.

And of these seeds of Godlynes he reaped cōtinuall fruit. For this was the onely cause, that God Almighty did so defend him. For when *Rhoilus* Captayne of the *Scythians* (called *Nomada*) passed ouer *Ister* with a great army, & began to wast and spoyle the Countrey of *Thracia*, and threatned to lay siege to the pryncipall City of *Constantinople*, and to take it in a moment, yea, and to make it euen with the ground; God Almighty with thunderbolts, and flakes of fire sent downe from heauen

heaven, not onely burned him, but also consumed his whole army. The like thing also did God for his sake in the *Persian* warre. For when the *Persians* vnderstanding with what great busines the *Romans* were embred, brake the league, and made warre vpon their neighbours; and when as none came to rescue them that were invaded by the enemy (for the Emperour trusting to the peace before concluded, had sent his Captaynes & souldiers to other warres:) then God Almighty sent downe such a violent shower of haile vpon their army, that both stayed them from marching any further, and stopped the course of their horses, insomuch that in twenty dayes they could not trauaile twenty furlongs, vntill the *Roman* Captaynes had gathered their souldiers together, and came vpon them.

Again in the second battayle which was fought before, at the siege of the City which beareth the Emperours name, God Almighty put them to open reproach. For when *Gororanes* had besieged that City about thirty dayes withall his army, and had planted against the walles many warlike instruments made for battery, when he had tryed infinite engines, and builded other Turrets without the walles: onely the diuine *Eunomius* Bishop of that City resisted him, and brake the force of his engynes. And when as our Captaynes refused to encounter with the enemy, not daryng to succour them that were besieged, the Bishop opposed himself against the enemyes, and saued the City.

For when as one of the Barbarian Princes vttered his wonted blasphemy against God, and like to *Rabsaces*, and *Sennacherib*, powred out rayling and reproach full

full words, and being enraged with madness, threatened to set the holy Temple of God on fire, that holy man could no longer endure his outrageous fury, but commaunded an Engine of warre, like vnto a sling, called *Thomas the Apostle*, to be placed on a pinnacle of the wall, and a great stone to be put into it, and the same to be throwne out, in the name of him whom the Barbarians had blasphemed: which seeing directly vpon that Prince, and lighting full vpon his wicked mouth, disfigured his countenance, brake his head in pieces, and scattered his braynes on the ground. Which when *Gororanes* the Captaine had seene, though he had gathered his army in hope to take that City: yet he departed thence, and by the euent of things plainly declared, that he was overcome: And for this cause he was stricken into so great a feare, that he made league with the *Romans*. Thus God the supreme Governour of all things, provided for the safety of the most faithfull Emperour, who doth freely acknowledge, that he is his seruant, and also giueth due seruice and honour vnto his Lord.

O F T H E O D O R E T S

Bishop of Antioch.

CHAP. XXXVII.

THIS Emperour, as I said before, restored the reliques of *Iohn* the glorious light of the world, to the City of *Constantinople*, that so much desired them. But that came to passe afterwards. After the death of that most excellent man *Innocentius* Bishop

shop of *Rome*, *Bonifacius* succeeded: after *Bonifacius*; *Zosimus*; after *Zosimus*, *Celestinus*. At *Ierusalem* after the death of *Iohn* that wonderfull man, the gouernment of that Church befell to *Praylus*, whose manners did fitly answere vnto his name. After the death of Saint *Alexander*, *Theodosius* that pearle of continency was ordayned Bishop of *Antioch*: he was a man of a very mild spirit, and highly commended for his perfection of life, who perswaded the Sect of *Apollinarius* to ioine it self to the flock of Christ, & brought them into one fould, with the other sheep. But yet many of them neuer washed away that notorious spot of error, wherwith they had bene stayned before.

OF THE PERSECVTION
rayfed in Persia: And of the Martyrs
that suffered there.

CHAP. XXXVIII.

AT the same tyme *Isdigerdes* King of Persia raised persecution against the Churches: taking occasion by such an action, as I will now declare. Bishop *Audas* a man that excelled in diuers kinds of vertues, being inflamed with an vntimely zeale, threw downe the *Pyreum* (for so do the *Persians* call the Temple in which their God of Fire is worshipped.) Wherof the King being certified by his Magiciā, sent for *Audas*, & first he rebuked him with gentle speeches, and commaunded him to build vp the *Pyreum* agayne. Who when he resisted, and denyed to do it, the King threatned that he would ouerthrow all the Christian Churches

Churches. And truly he performed that indeed, which he had threatned in wordes. For as soone as he had commaunded *Audas* that diuine man to be slaine, he gaue charge that the Churches should be ouerthrowne. And as concerning the pulling downe of the *Pyreum*, I am of this opinion, that it was done at an vnseasonable tyme. For the holy Apostle comming to *Athens*, and seeing the Citty blinded with the superstitious worship of Idols, did not ouerthrow a certayne Altar which they honoured, but reproveth their ignorance by word, and shewed them the truth. But whereas *Audas* would not build agayne the Idolatrous Temple, which he had ouerthrowne, but chose rather to dy, then to doe it: therefore I haue him in great admiration, and doe iudge him worthy of a Crowne. For in my opinion it is no greater a sinne to adore the Fyre, then to build a Temple vnto it.

This was the cause that rayfed the storme of persecution, which caused such rough & violent waues, to toss them that professed the faith. This tempest rayfed by the Magicians, as it had bene by certayne whirlwindes, endured for thirty yeares togeather. They are called *Magi* amongst the *Persians*, that doe hould the Elements to be Gods. Of whose faigned fables we haue disputed more perspicuously in another worke, wherin we haue solued their questions.

Moreover *Gororanes* the sonne of *Isdigerdes* after his Fathers death, as he succeeded to his Father in the Kingdome, so did he also in the warre which his Father had rayfed against the faith. For the Father at his death, left these two things in charge to his sonne. What new and strange torments, they put the faithfull people

people vnto, no man is able to expresse. Some had the skin cleaued off their hands, and some off their backs. They stripped the skin from some off their heads, beginning at the forehead, and ending at the beard. Others they inclosed in reeds that were halfe cut in the myddle, laying the dents or knottes therof to their bodies: then they wrapped them in strong bands from top to toe, and bound the reedes so strait with all their force, that by pittypfull tearing of that part of the skin to which the reeds were fastened, they might put them to soarer pangs of torment.

Moreouer they digged pittes in the ground and therin putting a great multitude of Rats, they then bound the Champions of Christ, both hand and foote, least they should driue away the Rats, and so threw them into the pittes for their food. The rats being hungry, deuoured the flesh of the Saintes by little and little: and so put them to bitter and lingering torments. Likewise those cruell tormentors being taught their lesson by the wicked enemy of our Nature, and the Aduersary of truth, deuised many other torments more paynfull then these. But they could not so daunt the courage and constancy of those Champions. For they ran forward of their owne freewill, thirsting earnestly after death, which opened the gate to immortall life. I will heere make mention of two or three of them, that so a man may also know the valour of the rest.

There was one *Hormisdas* a man of great Nobility among the *Persians*, lineally descended of the stock of the *Achemenides*, and his Father was chiefe Lieutenant. When the King heard that he was a Chri-

stian

stian, he commaunded him to be brought before him, and to deny his God and Sauour. To whom *Hormisdas* made answer: O King (said he) your commaundement is neither iust nor profitable. For he that hath once learned, so easily to despise Almighty God, and to deny him, will more easily despise a King, being no more but a mortall man. But if he be worthy of extreme punishment that denyeth you to be a King; how much greater punishment doth he deserue which denyeth the Creator of all things.

But the King, who ought rather to haue wondered at his graue speech, first spoyled this noble Champion of his riches and honours, and commaunded him to be stripped out of all his apparrell, saue only his breeches, and to lead the Cammels that were in the camp. Many dayes after the King looking downe from his Gallery, saw that excellent man parched with the beames of the sunne, and couered ouer with dust; and calling to mind the noblenes and honourable estate of his Father, first he commaunded him to be brought vnto him, and to be arrayed in a linnen shirt: then thinking his hart to be well softened, partly by the torments past, and partly by the courtely shewed vnto him, he sayd as followeth. Now at length, sayd he, let obstinacy be laid aside, and deny the Carpenters Sonne. But *Hormisdas* being enkindled with Godly zeale, rent the shirt in pieces, and throwing it to the King, spake thus vnto him. If thou thinkest that for this, I will forsake my Religion, take thy gift vnto thee with thy irreligion.

When the King perceaued him to be so courageous,

Eee

gious, he thrust him out of the Pallace. Furthermore when *Suenes* the Maister of a thousand seruants, resited this King, and could not find in his hart to deny the Creatour of this world, the King first inquired who was the lewdest of all his seruants, and to him he committed the gouernment of all the rest: yea and commaunded *Suenes* his Maister to do him seruice: nay more then that, he married his Maisters wife vnto him, thinking by that meanes to make *Suenes* the defender of the Truth, to recant his opinion. But he missed of his purpose. For *Suenes* had his house buylded on a rock.

After these he commaunded *Beniamin* the Deacon to be apprehended and put in prison. And about two yeares after, the *Roman* Embassadour came to the King to treat about other matters, who hearing of the Deacon, obtrayned his liberty of the King. But the King commaunded *Beniamin*, that he should promise not to confer with any of his Magicians about the Christian Religion. The Embassadour vndertooke that *Beniamin* should do as the King commaunded, *Beniamin* on the contrary side answered the Embassadour, when he aduertised him of the matter, that he could not choose but impart vnto others, that light which he had receaued from God. For (said he) the Story of the Ghospell doth plainly teach what punishment is due to such, as do hide their talent receaued. But the King not knowing his answere as then, commaunded him to be loosed out of his bandes, who according to his former custome neuer ceased to enlighten the harts of such as were blinded with darknes, and to bring them to that light which is

only

onely perceaued by the vnderstanding.

The next yeare after, newes was brought to the King of his doinges. Who commaunded him to be brought againe vnto his presence, and to deny God whom he worshipped. Then he asked the King, what punishment he was worthy to haue, who should forsake his Kingdome, and submit himself to the gouernment of another Prince. He is worthy of death, said the King, and the soarest punishment that may be. To whom the most wise man replied; how then (said he) is that man to be chastened that forsaketh the Creator and maker of all things, that maketh one of his fellow seruants a God, and giueth him such honour as is due to the true God? With which wordes the King was so sore offended, that he commaunded twenty sharp quylles to be thrust vnder the nayles of his fingers and toes. And seeing that he made but a iest at this torment, he commaunded another quyll to be thrust into his priuy Member, which being often tymes thrust in and out, put him to vspeakable torments, when that punishment was done, the wicked and outragious Tyrant caused a strong wand, that was rough and full of gags to be thrust into his fundament. In which torment the noble champion of Christ gaue vp the Ghost.

It were an infynite thing to declare all the villanies which those wicked men committed. Neither must any man meruayle, that God who gouerneth all things doth beare so much with their wicked cruelty. For as many Emperours asraigned before *Constantine* the Great, raged extremely against the professors of the Truth. And *Dioclesian* on the very day of our Sa-

The
Church
shall ne-
uer be o-
uercome.

uiours passion pulled downe all the Churches within the *Roman* Empire. But before nynetyeares were fully past, the very same Churches began to flourish againe, and more excelled in largenes and beauty then they did before: and the Tyrant together with his Tyranny was dispatched out of the way. And our Lord himself foretould, both that these warres should be rayed against the Christians, and also that the Church shall neuer be ouercome. Moreouer experience doth teach vs, that warre is better, and more commodious for vs then peace; for the one doth make vs cowardly, sluggish, and faint-hearted; the other doth whet our mindes, and make vs despise the things of this world, as fleeting and transitory. But of these matters we haue often discoursed in other bookes.

O P T H E O D O R Y S

Bishop of Mopsuestia.

CHAP. XXXIX.

DURING the tyme that the diuine *Theodorus* governed the Church of *Antioch*, *Theodorus* Bishop of *Mopsuestia*, who instructed the whole Church of Christ with his doctrine, and foyled all the squadrons of Heretikes, departed this life. He was scholler to *Diodorus* that excellent man, and helper to *Iohn* that most holy Bishop, and his great companion. For ioyntly betwene themselves they drunk the precepts of wisdome out of the spirituall fountaynes of *Diodorus*. *Theodorus* bare the office of Bishop

Bishop six and thirty yeares, neuer ceassing to stand in continuall battaile against the *Arians*, and *Eunomians*: alwayes assaulting the diuelish band of *Apollinarius*, and offering holosome pasture to the holy sheep of Christ. Whose brother *Polychronius* partly by his excellent doctrine, and partly by his Godly life, gouerned the Church of *Apamea* with great commendation: Heere I am determyned to make an end of my History, humbly desiring all that shall reade it, to requite my labour with their prayers. This history containeth the space of an hundred and fise yeares: and begynneth with the heresy of *Arius*, and endeth with the death of the famous men *Theodorus* and *Theodorus*.

FINIS.



Faultes escaped in the Printing.

Pag. 256. Cyrophrygia.	correct. <i>Carophrygia</i> .
Pag. 272. away.	correct. <i>Way</i> .

If any other errours be found , I beseech
the courteous Reader , of his charity , to
correct them himselfe.